THE THEORETICAL & PRACTICAL

TREATY OF HASHISH

OF

PSYCHIC SUBSTANCES

AND

OF NARCOTICS

AS OF THE

MAGICAL & MEDICINAL PLANTS

&

THE MAGICAL MIRRORS.

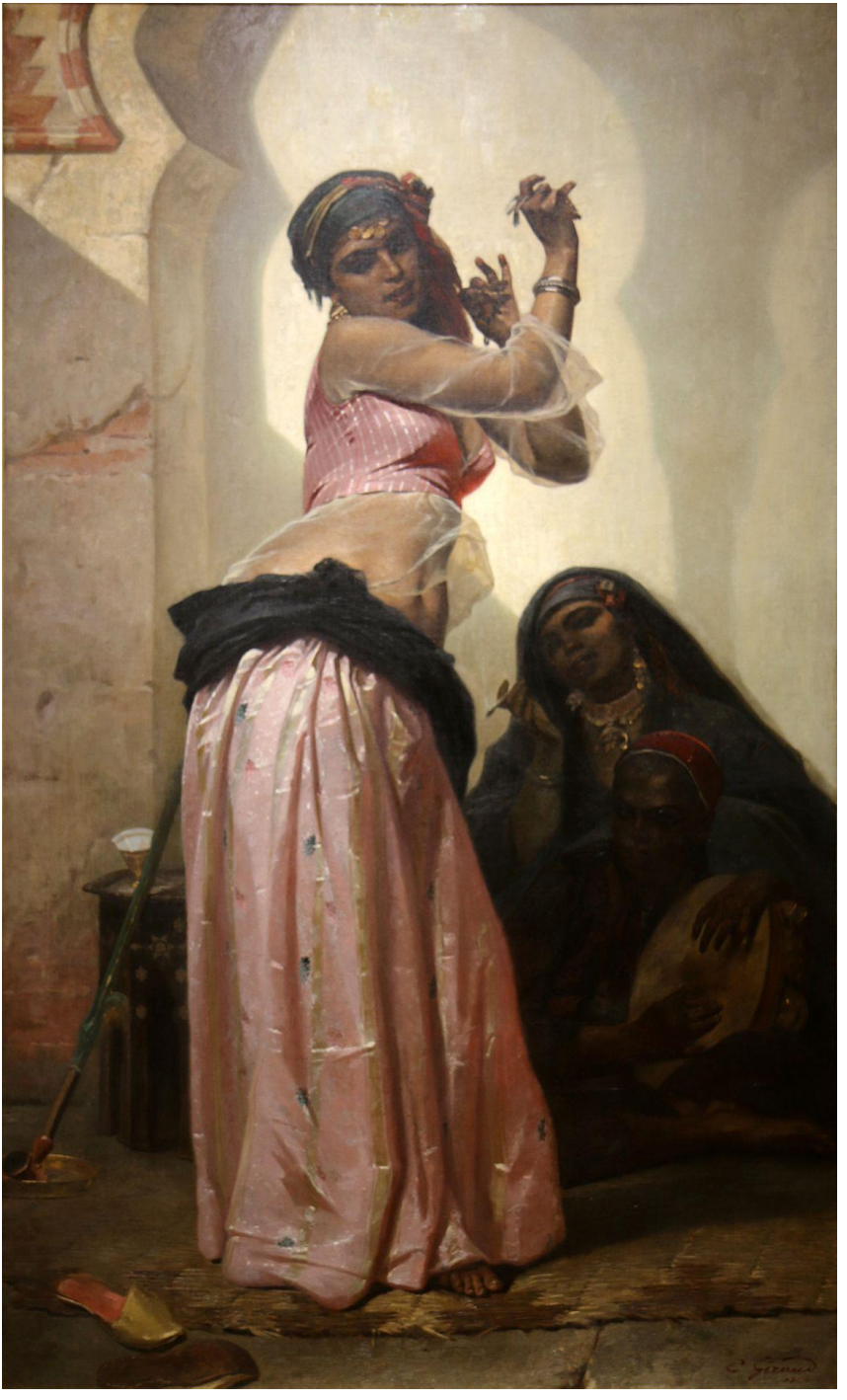


THE TREATY OF HASHISH

FROM THE ERNEST BOSC DE VÈZE 1895, 1904, 1907, ATTRIBUTED FRENCH TREATISE ON HASHISH, AND HIS 1912 THE MAGICAL MIRRORS BOOKLET.

TRANSLATED, REVIEWED, ANNOTATED, AND EXPANDED INTO AN ENGLISH EDITION BY FRATER A.T.A., 11, AND ANOTHER WITH A PRELUDE INTRO FROM CHRIS BENNETT, FIRST PUBLISHED JUNE 2018, REVISED AND RELOADED, 2020.

BY FR. A.T.A.



The **Cairo Dancers (1866),** from the Artist Pierre François, Eugène Giraud (1806-1881).

ERNEST BOSC DE VÈZE

1895, 1904, 1907.

THE THEORETICAL & PRACTICAL TREATISE OF HASHISH

OF
PSYCHIC SUBSTANCES
AND
OF MAGICAL PLANTS,

CANNABIS, HEMP,
NARCOTICS PLANTS,
ANESTHETICS, MAGICAL HERBS,
OPIUM, MORPHINE, ETHER, COCAINE.
FORMULA AND VARIOUS RECIPES;
BOWLS, PILLS, LOZENGES,
ELECTUARIES, OPIATES.



TRANSLATED FROM THE
-PARIS-
1895, 1904, AND 1907
REVISED, CORRECTED, AND EXPANDED
THIRD EDITION, ÉDITION DES CURIOSITÉ'.
BY, FRATER A.T.A. 11,
EXPANDED INTO ENGLISH ANNOTATED
WITH ADDED SUPPLEMENTARY MATERIAL.
- 2014-2018, 2020 –

DEDICATED TO: THE MEMORY OF ERNEST AND MARIE - ANTOINETTE BOSC DE VÈZE, THE PÉLADAN BROTHERS, DR. VICTOR ALEXANDER RACLE, AND THE HASHISHIN CLUB WRITERS, ALSO TO: Humanity for prevailing, to the Students of Homeopathy, to all the Students of the *Great Work /Le Grand Oeuvres'.* To the Seekers of Truth, of Healthy living on Earth, on their Journey among the Darkness and the Light, Life, Love, Liberty, as to Laughter, Sorrow, and Joy of being in human form. Finding Harmony within the Chaos of life and time, matter and space in the here and now, rather than the then, and when. With the serenity from peace of mind, which helps to recuperate, shedding light to better understand the delicate matter at hand. Furthermore, to use as a "guide" to know the basic drogues and effects on the self and learn to harmonize it. Helping to obliviate the shadows, the veiling thoughts of confusion, braking-free from cycles of eventual misery and tragedy from the pitfall of abuse. a few days, breaths, or drink at a time. Postponing the sorrows of perpetual chronic pain and ache of the body or ills of the soul which withdrawal inevitably annoys and may ill from the mind to the soul. In strengthening the will by movement and realizing goals or dreaming away eyes wide open, which time devour. So, in the Spirit of "being aware is being alive" it is better to learn to know about "using and the effects, likewise to the possible side effects that not, and end a victim of abuse" of Nature natural medicine, or its synthetic counterpart. Learning to live passionately and learning to withdrawal, that to become a pathologically enslaved craving for bliss and temporary soothing, joy, under their veils and charms.

.'.

.'. .'.

« "(**Amare'/Ama et fac, quod vis**." / "**Aime et fait ce que tu voudras**." / ("**Love and do what thou wilt**.") » (1)* **.'.**

The Theoretical and Practical "Treaty of Hashish" of Psychic Substances and Narcotics as of Magical & Medicinal Plants & Magical Mirrors.
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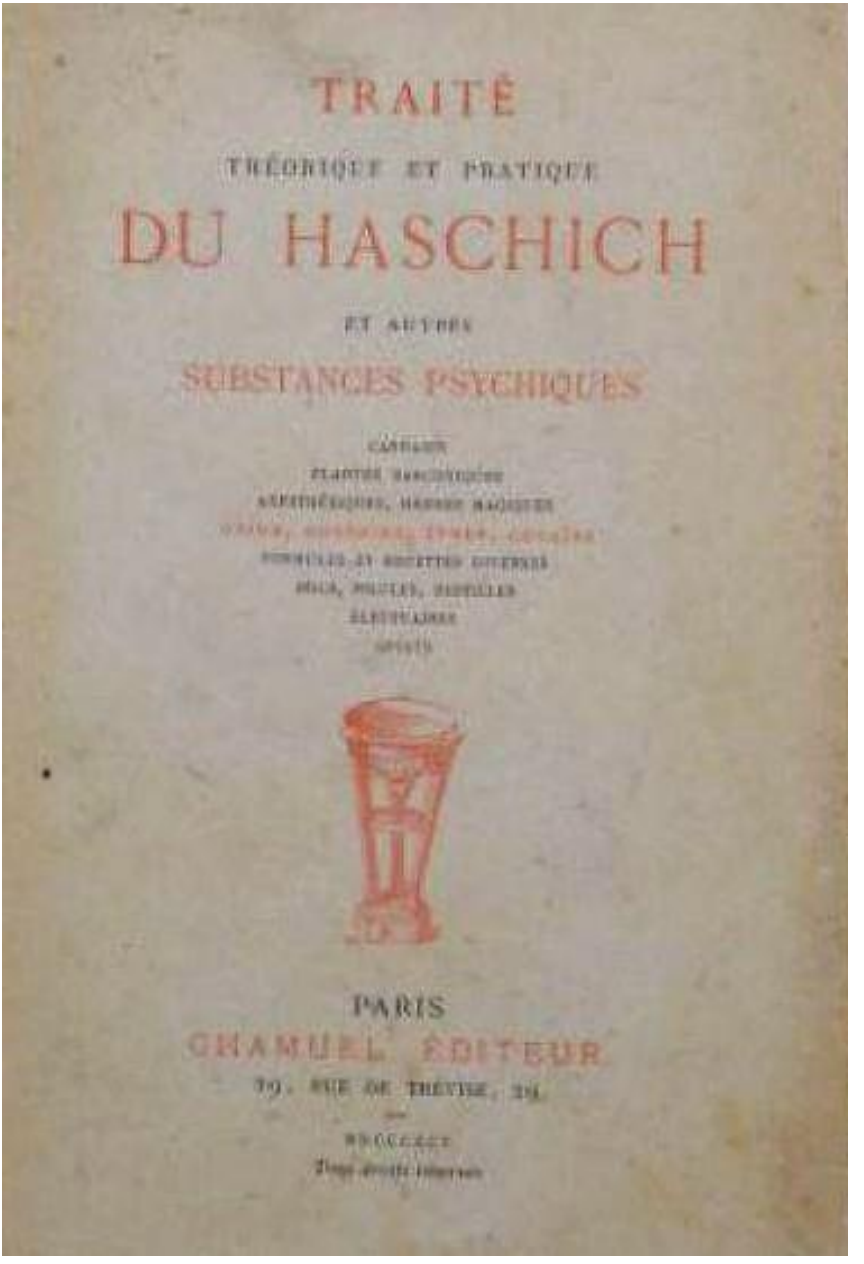
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From the: Traité Théorique et Pratique du Haschich et Autres Substances Psychiques', 1895, 1904, 1907, Ernest Bosc de Vèze, Third Expanded, Corrected Edition, which has been compared to All Others previously Publish Edition, Clarifying Bosc Sources. Translated into English, Edited, Annotated, with added Supplementary Material to the Present Volume.

(1)* *Dictionnaire d'Orientalisme, Psychologie, et de l'Occulte*, Tome 1 of 2. From E. Bosc, 1896, Édition Chamuel. Relating to: Gnostique' and Jules Doinel 1867/1890's founded French Catholic Gnostic Church Greeting. p. 37 "(**Amare'/ water bucket**) **Ama et fac, quod vis**."

Made in Quebec, Canada.



THE FIRST EDITION 1895 BOOK COVER PAGE.
Link to the online 1895 French Treatise:
https://archive.org/details/b21986344/page/n5

Ernest Bosc de Vèze

TRAITÉ

THÉORIQUE ET PRATIQUE

DU HASCHICH

DES

SUBSTANCES PSYCHIQUES

ET DES PLANTES MAGIQUES

CANNABIS

PLANTES NARCOTIQUES

ANESTHÉSIQUES, HERBES MAGIQUES

OPIUM, MORPHINE, ÉTHER, COCAÏNE

FORMULES ET RECETTES DIVERSES

BOLS, PILULES, PASTILLES

ÉLECTUAIRES

OPIATS

DEUXIÈME ÉDITION



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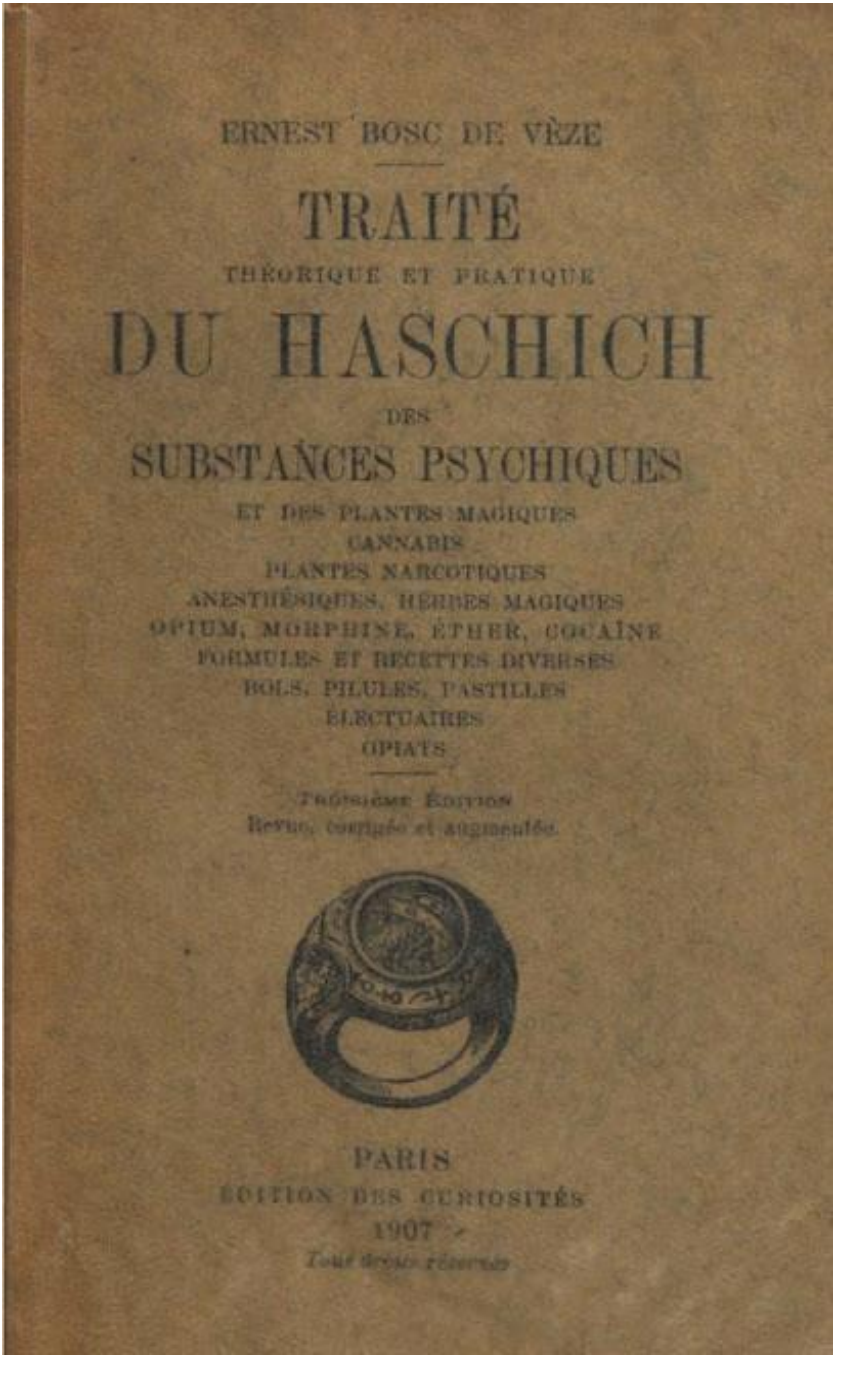
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AU BUREAU DE "LA CURIOSITÉ"

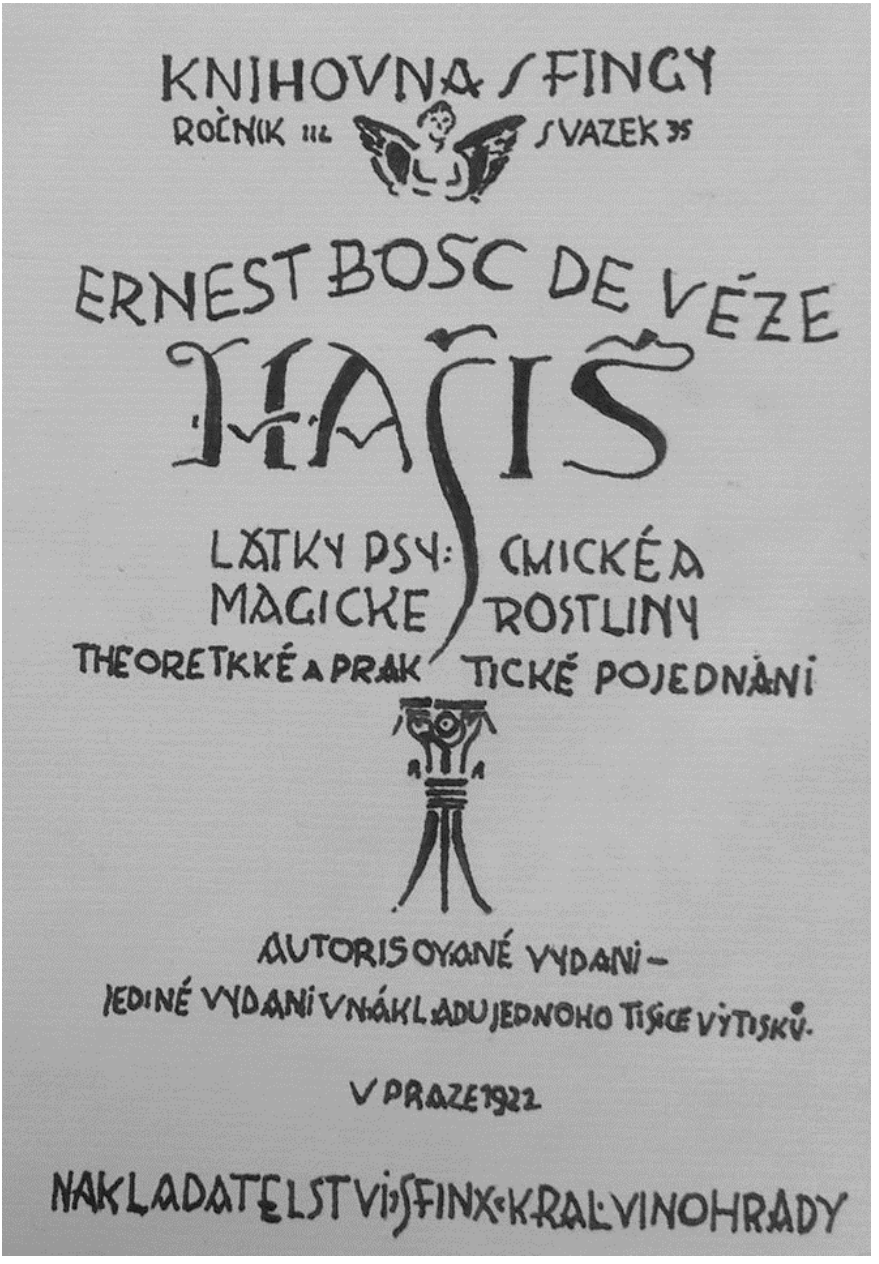
1904

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THE SECOND 1904 EDITION BOOK COVER PAGE.
https://archive.org/details/BIUSante_76002/page/n2



THE COVER PAGE OF THE THIRD 1907 EDITION.
http://www.iapsop.com/ssoc/1907_bosc_traite_theoretique_et_pratique_du_haschich.pdf



"TRANSLATED 1906 CZECH EDITION FROM THE THIRD FRENCH EDITION BY JOSEF HELM. 1906, THE ABOVE IS A FACSIMILE PRINT COPY OF THE COVER PAGE FROM THE SECOND EDITION PRINTED IN 1922."

ERNEST BOSC DE VÈZE

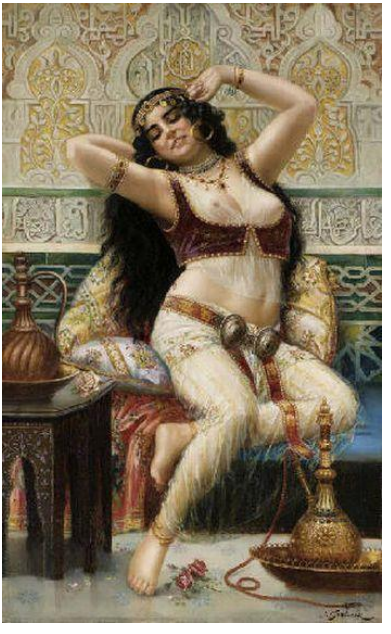
1895, 1904, 1907.

THE TREATISE OF HASHISH

OF PSYCHIC SUBSTANCES AND OF MAGICAL PLANTS & HERBS

FIRST EDITION, 1895.
SECOND EDITION, 1904.
THIRD EDITION, 1907.
FIRST TRANSLATED INTO ENGLISH
REVIEW, CORRECTED,
ANNOTATED AND EXPANDED EDITION.
- 2018, RELOADED IN 2020 -







The top image: “**A Smoking Turk”,** 1824-1825 by Eugène Delacroix (1798-1863).
Bottom left: **“Gypsy of the Harem”,** by Joseph Sedlacek (Austrian, 1789-1845).
Bottom right: **“The Convalescents”,** by Pierre François, Eugène Giraud **(1806-1881).**

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A



M. ERNEST, BOSC DE VÈZE (1837-1913),
"A GREAT GRAND MASTER OF QUINTESSENCE."*
Revealing, of the Great Work of Humanity to Mankind, Le Grand Oeuvres.'
- Yea, the Great Work!

One of the main Architects of Paris of the turn of the 19th Century to the 20th Century. Researcher, an Author, who was highly esteemed by his many fellow Authors, Peers, as the then Scholars, Scientists, Colleagues and Friends. Such as, among others; Louis-Alphonse Cahagnet, Baron du Potet, M. Horace Pelletier, Moreau de Tours, George Montière, Jule LeJay, Alcid Morin, Eugne Nus, Gérard Encausse Papus, Jules Giraud "Numa Pandorac", Victor Hugo, Tau Synesius Léonce Fabre des Essarts, Joanny Bricaud, Joséphin Sar Péladan, Lucien Chamuel, Paul Sédir, Stanislas de Guaïta, Oswald Wirth, Charles Barlet, Mark Haven, Allan Kardec, Paul Adam, Colonnel A. de Rochas, Henri Charconac, Henri Daragon, C. Lancelin, Albert Poisson, Victor Michal, Helena Petrovna Blavatsky, Franz Hartmann, Annie Besant, Jules Doinel, Henri-Charles Détré, said Teder, Flammarion, Firmin-Diderot and Son, Zam Bothiva, Charles Richet, etc., etc. As for the then French and European Occultists, Masons, Gnostics, Hermetics, Alchemists, and Theosophists. Also by the many free-spirited Individuals. As well as Lovers of the hidden censored truths of Humanity's History, of Passionate Living, and Liberty. As for the simple, humble, curious Readers that Time brought their attention to His various and diverse published Works. Although, despised by some of the then industrialist and some of the foreign World ruling class. Notably, he collaborated under pseudonyms in various Periodicals Publications created with Papus. Among others the *I'Initiation'* (1888-1912)*, Le Voile d'Isis'* (1890-1935),*'* and also wrote in Publications and Journals such as *La Paix Universelle'* (1891-1910*),* Le Journal *La Curiosité' (*1889-1924*), Le Lotus Blue'* (1889-1902), *Echo de l'au-delà et d'ici bas'* (1901-1902), *La Vie Mysterieuse'* (1909-1914). A brief Bibliography of works from Ernest and his wife Mme Marie-Antoinette Bosc de Vèze, with Translated Titles and books summary of contents is listing at the End of the Present Treaty.

As mention above Ernest Bosc is known and wrote under different names through the course of his life. Here are some of his pseudonym Names; J. Marcus de Vèze; Zacharie, Jean Darlès, M. Gardener; Bibliophile, …

Greeting's to the Readers and Audiences, introducing an Author which nowadays need no introductory in the Cannabis 420 Culture scene, and who wrote the presentation Prelude to the Forward of the English Treaty Edition. M. Chris Bennett, a lifelong Activist of the 420 Cannabis Culture. Researching the historical role of cannabis in the spiritual life of humanity for more than a quarter century, Advocate, Writer, Acclaimed Author and Co-Author of many brilliant Works on Cannabis and its History among other aspects he as covered in his many outstanding works which mention follows. Liber 420: Cannabis, Magickal Herbs, and the Occult (2018). Cannabis and the Soma Solution (2010). Cannabis, A Healing and Magical Balm (2006). Sex, Drugs, Violence and the Bible, Chris Bennett co-authored by Neil McQueen (2001). Green Gold the Tree of Life: Marijuana in Magic and Religion, Chris Bennett co-authored by Lynn and Judy Osburn (1995). He also as contributed many chapters on this subject for a number of published anthologies as well as numerous articles and various magazines. He lives in Vancouver, British Columbia.

Introduction by Fr. A.T.A., 11 (Aumgn Thelema Agape, (M. Pierre J. Surette)). 93 93/93 156/418-420

« Pierre J. Surette has been doing important works over the last few years. Translating excerpts from the 16th century to the 19th and early 20th occult, medical, and relating French literary works related to the use of drugs, particularly cannabis, which initiated by his assistance in composing Liber 420: Cannabis, Magickal Herbs, and the Occult. As one good thing, leads to another, Pierre has expanded his activities into some full translations of such fascinating material, such as Ernest Bosc's Hash Treaty annotating and expanding it.

Although little known today, Ernest Bosc de Vèze's was a respected French architect and writer in his days, and notably a member of the French esoteric circle of initiates that included figures like Papus, Péladan, Jules Giraud and de Guaïta. There was extreme interest in hashish and other psychoactive compounds amongst this group. Papus' Masonic journal, L'Initiation' included numbers of articles about hashish, and contributions on this and other hermetic and esoteric subjects from Bosc.

Bosc's work is a testament to the occult knowledge and interest in hashish shared by such figures in this time, and an excellent overview of what known about them up to that period, as well as the view of such substances in a time prior to there prohibition and the demonization that followed. His well-researched work, marks an interesting transition point between the era prior to his own of Alchemy and Magic, to the Occult and Psychological World of the early 20th century. Then forward to the 21st century, where cannabis seems to be coming out of the dark night of its prohibition into the light of day, with its rediscovered medical values, agreeable social qualities and rediscovered lost lore.

Fr. A.T.A. work translating forgotten occult and literary masterpieces is instrumental in that transition and helps to keep the Historical legacy of Bosc and other figures alive for future generations. » (Chris Bennett, 2018).

I

FOREWORD
-TO THE READER-

"What a deep revolution we see for the Future, and what pity the Present inspires in us! Look at the Sciences, what do they know about moral things and the faculties of the soul? They glorify their ignorance in these matters and despise the new truth!

The Hashish, the Opium, the Ether! It is with these means that the scientist experiences and claims to know what God has hidden in us ..." - M. Le Baron Du Potet (1852) (1)*

The present Treaty is a small Volume which will become a very useful tool* to the Reader if he knows and learn how to use it to keep in good health. For the virtues of plants is an indisputable fact, through them humanity can maintain good health, or restore it, in case that it is alter; still, we need to know how to make use of plants and not to make abuse of them. It is at this End which we wrote the Booklet.

It is nearly twelve years (1907) which we have published our First Edition (1895). Since that time, we have not stopped a single day taking notes to refine our work for this the Third Edition. Also, we are happy to offer it to the public convince, that It may be useful to them, especially as we have improved It by inserting a very important part; on the Magical Plants, barely sketched in the First Edition.

If humanity knew how to use plants, it would not need to resort to Doctors or mineral remedies except in exceptional cases.

Plants have special virtues, properties, they have a life of their own, that humanity believed to know of, however, does not. For the vulgar, the life of a plant is that of a vegetal one. Vegetative we could say. For the Thinker, a plant also has an animal life, and it is this that gives it its power, its healing qualities; because as well as human, a plant has a septenary constitution, if we study them from various points of views.

(1)* La Magie Dévoilée ou Principes de Science Occulte/(Magick Unveiled or Principals of Occult Science), by/par M. Jules Denis Le Baron du Potet (1796-1881), published in 1852 at Paris by Imprimerie de Pommeret et Moreau, quai des augustins, 17.
https://gallica.bnf.fr/ark:/12148/bpt6k123162m/f5.item.r

The Plants indeed consist of:

1 ° A material or substance, vegetative water, with means which move, propel seven forces in action: of which Paracelsus, has referred to as *Derses'*. - [(An Occult exhalation of the Earth, that give means to plants which enabled them to grow, (Carbonic acid gasses, etc., are its vehicles))*]. Alternatively, simply as exhalations of the Earth and the help of which the plant grows;

2 ° A form in which the active vegetative principle lies;

3 ° A soul which includes, sensitive air, to say, which reunites matter and form; That is the *Clissus'* of Paracelsus, semen corporified (the vital force, the Prana of the Hindus); (1)

4 ° A Material, a Matter, which contains the seeds of reproduction;

5 ° The Astral Body of the Plant, the organized mix, the *Leffas'* of Paracelsus. - [(*Leffas*: is the Astral bodies of plants. They may be rendered visible out of the ashes of plants after the latter have burned). (Franz Hartmann)].* This Leffas' combined with the vital force of plant constitute l'*Ens. Primum'* (the first state of being). Which possess according to the Great Alchemist curative virtue that is very important: It is this same Leffas', which is the subject of Palingenesis - [(resurrection of plants)].* Which most of our Readers are not unaware; it consists of reviving the ghost of a plant, or well to make the plant revive (Body and soul) or finally, to create it with materials borrowed from the Mineral Kingdom (with the ashes of the plant);

6 ° The Plant Physiology, which exerted from the firmest Rootlets and which reaches up to its Head, its Summit, Tops;

7 ° A Universal Essence which provides all its modes of Transformation: Growth, Formation, Putrefaction, Coagulation, etc., etc.

(1) See this term in the Glossary of Sanskrit terms from Ernest Bosc, Le *Livre des Respirations ou Traité de l'Art de Respirer'*/ (The Book of Breaths or Treaty of the Art of breathing), 1 vol. in-18 Jésus, Paris, H. *Chacornac*.

The Plant Polarity. - Everything that exists, everything that lives on Earth, has an Aura (1), a kind of exhalation, invisible effluvium to the eye, but very sensitive, very visible for the Seer, for the simple, sensitive person even, provided he be a little exercised, and slightly trained.

The exhalation or Radiation varies in intensity, quality and color; It was named by the Baron de Reichenbach (1788-1869) *Od* (+) and *Ob* (-). (*Odic Fluid /Fluide Odique'*)

Curious experiments carried out by Magnetizers, among other by an occultist, recently deceased, M. Horace Pelletier (1827-189_/4 …), who demonstrated, in an indisputable way that the summit of a plant is always positive and its base, its foot always negative and even in a fragmented plant. A turnip, a carrot was used by this experimenter either to asleep or awaken his subject, depending on whether he touched him with the top or the bottom of these vegetables.

In fruits, for example, the top part of a pear is positive, and its tail is negative, in flower the summit, the top is (+) and the peduncle, stalk (-).

The Polarity demonstrates in a certain way, mathematically, could we say that the plants possess general properties as electricity, so their summits, their flowers, their varieties may have special properties. Also, an entire system of medicine is base on these properties of plants. This mode of Medicine imagined by fire, by the Count Matteï of Bologna (1809-1896), was named by him as Electro-Homeopathy and this type of therapy welcomed by a large number of patients. Moreover, today it is exploited by the successor of Matteï, Professor Robert Martignoli of Vergato, province of Bologna (Italy).

(1) See, on the subject of the Aura; *L'Homme Invisible'*/ (The Invisible Man). Study on the Human Aura, Its color, physical, moral and psychological meanings, significations, broch. in-12, Paris, H. Chacornac.

So, based on that which preceded, plants have curative, healing properties, this is incontestable; but what is even more undeniable, is that they have anesthesia and narcotic properties, this is seen, observed visually at firsthand, these are the properties of certain plants which we discussed in this present Booklet. We will not insist on the Subject. The Preface to the First Edition which immediately follows this Foreword will provide to give the Reader lengthier explanations; We will, therefore, conclude by saying. We wish that this book which has already rendered service be still of use to those who read it; this new edition has been reviewed, corrected and augmented in considerable proportions so that it could only be much more useful than its predecessors.

E. B.

Paris, July 20, 1906.

This fact booklet is part of our scientific and medical collection (Psychiatry section) in which we have given already, *Le Livre des Respirations'*/ (The Book of Breaths), *L'Homme Invisible'*/ (The Invisible Man), etc., etc.

PREFACE to the FIRST EDITION

Uti et non abuti. **(*Use and not abuse.*)**

It would be useless, we think, to try to hide a fact of all evidence: it is that our beautiful civilization is in the process of complete decadence.

Many acts demonstrate this truth, but what proves this very clearly, is the crowd of deranged, neurotics, neuropath, looking for eccentric pleasures and abnormal enjoyments, which was almost unknown at present, (1894).

Also, our disgusted by life, our small dead-beat, and their charming prawn, who use of and abuse of narcotic substances; It is written that abuse is easily fatal, lethal.

They have had to taste, to the dangerous narcotics Cup, to these acrid narcotics taste of wild understeering flavor, to go through states of nervousness quite unknown, altogether, super-natural, and hyper-physical.

Thence, the use and shortly the abuse of Morphine, *Ether*, *Eau de Cologne'/ Cologne Water*, after-shave, *Chloral*, Cocaine and other analogs products numerous in our Occident. However, it seemed that these neurotics should not have known of hashish and opium; This was almost unknown Oriental products to us since only twenty-five or thirty years ago, and today the number of people abusing these substances is very considerable.

How many brilliant minds, intelligence have sunk in the houses of the insane, only by the abuse of those narcotic substances, which give our brain over-excitement and sweet intoxication, drunkenness which arrives to paralyze this organ. (The *Brain & Pineal Gland**) (1)*.

Moreover, it is not those who, faced with the difficulties of life, which make use of these psychic excitatory to forget their pain, but rather those who, born under a good Star, or been spoiled by some good fairy and never had anything so desired. Therefore, jaded in everything and anything, these thirsty of pleasures believed in their unhappiness because they dreamed of …, still even more *vividly*. These insatiable of happiness, these satiated of fortune and property have in their deranged imagination, sought for more great enjoyments. They arrived to borrow from the Orient its so subtle but dangerous drugs. Drugs which give fertile illusions to human. Which as soon as the *Névropathe'/ Neuropath* has tasted these *factitious* Joys of artificial pleasures. Without them, he cannot ever simply go on Day by Day, in the Here and Now, untormented, or simply, *live life to its fullest, boundless, free from habit-forming Addictive Artificial Joys*.

(1)* **The Soul**, René Descartes (1596-1650), who admitted that a Soul place its seat in the Pineal Gland, it is to say the central point of the Brain. For an image of the Pinal Gland (Eye of Ra) within the brain see the end of book p. 333

From the use, and the abuse, there is little more than a tiny step, and it is this step, which we would like to prevent our contemporaries from crossing if that is possible.

We do not want from this to stand out ourselves as Moralist' and preach to our Readers; Oh! No way! We consider, indeed, that it is impossible to stamp down the violent human passions. We thus, leave humanity the freedom, liberty, to use narcotics, however, we will give them recipes and practical advice to enable themselves to satisfy One's favorite passion, without danger to One's health.

This rendering disservice would say some Censors. Moreover, the process, they added perhaps, without somewhat of a Tartuffe of willingness; « giving love without scandal and pleasure without fear. »

We would not know much how to protest against such an affirmation, and we hope that many readers will be willing to give helpful tips to prevent to derive a harmless pleasure in a dangerous, unhealthy and so fatal Passion.

Moreover, then, Humanity was not created to repeat at every instant: « Brother, he must die! » So, someone can afford a few lawful pleasures and sometimes even a little unlawful; only one should not taste them too often and should Not abuse them.

Many people strongly prudish in lyrics and words are much less in action and such mistress or lady who would find very shocking to some words that our charming French girls pronounce even without blushing, which these lovable English women are upon in practicing extremely well. How many noble Lords that attenuates as simple Swiss admirals or men that their misfortune made Polish, who are no less than respectable Gentlemen… After the storm.

In France, a man, and especially a woman who respect themselves and inebriate themselves with alcohol were consider Beings of low stage. While it is very *high-life* of the *latest copurchic'*/ - yuppies, the *very elegant* of intoxicating themselves to Ether, Cologne water, or even to Botot Water, to inject morphine and even in a certain world smoking opium or drinking, eating and smoking hashish.

There is no great harm to this; what is bad, it is the "*abuse."*

Then the inexperienced Smoker commits major blunders: It is, therefore, to avoid to the Neophytes of dangerous experiments, which we wrote this present Treaty to serve as a Guide.

Also, we dare not say that we have experienced many of these products, in the interest of the Reader. That would be, pure hypocrisy. The truth is that we started out of curiosity, to please to a friend, then we left our self to the joy of our discoveries, and Finally, we practiced by taste, let us admit, by Passion.

Although, what of the groping, and hesitations of Schools! That of borders and precipices, ditch under our steps, which we have had to cross and overcome! Who knows if without the recent shocking catastrophic disaster of a prodigious Scholar. A Man of Letters (1)*, who died in full talent and with all the strength of brilliant health, who knows if we would not have sunk-in and somber too? The disaster which happened to this man of Letters has stopped us happily at the edge of an abyss and has spared us. Maybe just in the neck of Time. Also by recognition, we wanted to write this present Booklet, which one must not measure the value to its thickness, but rather to the philosophy which it contains.

The Treaty will allow, as concise, as brief as it is, to those looking for new sensations by drugs or narcotics, to engage in their favorite passion without fear or danger to their health. It is, thereby, to be useful to our contemporaries that we wrote this small Treaty. May they find it as informative, than beneficial for the soul and the body. Because the good use of these Psychic Substances gives oblivion, from sorrows, grief, calm physical pain, and this is what explains the trend, vogue use of these substances. Vogue which unfortunately tends to abuse, we would not know how to repeat this enough. That understood, we immediately Enter the Heart of the Issue.

(1)* Thinking at first of the Holistic Homeopath Dr. Adrien Péladan (1844-1885), however, after research all sign suggest to Dr. Racle, Victor – Alexander, (1819-1869), which Hash article is copied for the most part within the first 3 Chapters of the Present Treaty. Some of the Dr. Racle hash article parts being added-in bearing an asterisk marking as all other add-ins to the English Hash Treaty. Furthermore, on Dr. Racle see p. 65.

In recent years, the attention of Physiologists focused on certain Substances which enjoy unique properties.

These Substances, indeed, specifically act on the *nervous system*: they exalt the intelligence and imagination of humanity; they develop in a nutshell his intellectual faculties; It is for this that they are referred to as *Psychic Substances*.

All the Magicians of the Orient have used and still use today in their conjurations Narcotic Substances. Also known as Psychic substances, because they have the power to temporarily release the Soul from the Body and send it in the World of Dreams, in the Sidereal World. It is to say in the Astral World of Occultists, in *l'Au-delà', the Hereafter, the Far Beyond* of the Spiritualists.

These Magicians absorb the smoke of these narcotics, and thanks to it, they make Oracles in the middle of fumigations with Hemp or Hashish, *Datura Stramonium* and number of other Solanums, that we will have the opportunity to describe in this work.

The Psychic Substances are rather numerous, more numerous than we generally would believe because they are not all known.

Among them, some possess to a higher degree than their congener of psychic qualities. It is of those that we will study, with all the care that they deserve. Because it is the in-depth study that we can draw from them great benefits while knowing too superficially of their virtue, we use and especially abuse of these substances.
The abuse is one of the causes of serious brain disturbance of many of our Contemporaries.

The Plants that we propose to Study are, in order of importance: Hashish, Opium and its Morphine derivatives, and also *Datura Stramonium*, Belladonna, Digitalis, etc.

We also know how much the use of Hashish or Indian Hemp, *Kashmir**, (Cannabis Indica, L.) is widespread among some peoples, populace. Particularly the Arabs and Muslims from the Orient and the Occident.

We also know that they use this substance to enter states of ecstasy, in which they taste all the intense joys of Paradise, joys promised by the Prophet to his faithful followers, sectarians, the elected faithful.

The Opium and Morphine that derives from It have, to a lesser degree than Hashish, almost the same action on the human brain.

It is the same with *Datura Stramonium*, of Belladonna, Henbane, of Hellebore and various other plants that we describe.

However, among all psychic plant-based substances, Hashish ranks First without a doubt. Also, we will study It first of all. We will tell Its History; we will describe the plant and varieties which It provides. Also, its various preparations, its, physiological, psychological and pathological effects. Finally, we will give practical advice for the handling of these substances. At the same time so dangerous both for the one who does not know how to use them and so eminently useful for the one who knows to dose them with science, with art, could we say, and for the determined purpose, goals which One pursues.

We will even teach to our Readers the true "*Art of Varying the Effects of Hashish*," for, with a skilled fingering, we can get the most varied results, as an excellent musician can draw from his instrument, extremely varied intonations.

As the Reader, can convince Himself, the various topics that we propose to treat presence not only a large interest, but they still have vital importance. As well, we divided into Chapters our Study, which will allow, giving us the greatest possible clarity on this subject.

The Completed Study of Hashish overviewed. We will move on to the Narcotic Plants: Opium, *Aconit'*/ Aconite / Monkshood, Datura, Belladonna, Digitalis, (*Digitale pourprée'*)/ Foxglove, Hemlock, Henbane, etc. Also, plants which are known as a sedative. As they soothe pain, which, however, consumed in high doses, are also *violent poisons*.

Therefore, Narcotics or Soporifics, as well as Anesthetics, demands a sure Guide for their Safe Use.

At all times, to soothe, to calm of physical pain, humanity has sought anesthetics; We used them mainly to alleviate the suffering brought after surgical Operations, and that, since the Highest Antiquity.

The Stone of Memphis, composition which to us is unknown, was reduced to powder or dissolved in vinegar, was used among the Greeks and Romans since an immemorial Time. It is likely that It had some analogy with the *Sammiennes' Stone* which according to Pliny (1), incorporated into medicine, pharmaceuticals so-called Acopes (relaxing anaesthetics, anesthetics), this same Stone was worn by Women as Amulet prevented abortion.

We also know by Pliny (2) that Mandrake, as well as Hellebore. Which we will see, discussed in a chapter, later on, were used as anesthetics to the dose of one Cyathe'/ Cyathea. - [From the Latin Cyathus and the Greek Kyathos words, which is a small cup or vase with a handle used to draw & pour, its measurement capability is of little less than a deciliter.]* (0 lit.045).

The venous decoction of Mandrake is a narcotic that soothes pain, as all soporifics and that is why, in the words of Rembert *Dodonée*'/ *Dodoens* (3)*, that we administered to those to whom we wanted to burn certain parts of their body; to subtract or cut some member off.

After the narcotic plants covered, we will study the magical herbs, magical plants: V*erveine*'/ Vervain, Verbena; *Chélidoine'/* Celandine; *Ortie'/* Nettle; *Centaurée'/* Cornflower, Knapweed, Hellebore; Melissa, Bee Balm, etc. …

(1) *Histoire Naturelle'/* Natural History, XXXVI (36), p. 40.
(2) *Histoire Naturelle'/* Natural History, XXV (25), p. 94.
(3)* Rembert Dodoens' (1517-1585) herbal *Cruydeboeck* (*herb book*) With 715 images (1554, 1563) was influenced by that of *Leonhart Fuchs, [fʊks]*, (1501 – 1566). He divided the "*Plant Kingdom"* into six groups. It treats in detail, especially of the medicinal herbs, which made this Work, in the eyes of many, a Pharmacopoeia.

Finally, in a General Conclusion, we will give our opinion on the substances studied, focusing particularly on how to use these various products. We engage the Reader to "*Utilize"* these sometimes dangerous products, but *"Never Abuse"* them. Without this, he would expose Himself to the most serious dangers.

The Reader should always have in mind the Latin precept: ***Uti et non abuti*** - (***Use & not Abuse***), which serves as an epigraph to this Foreword. If One conforms to this wise Latin Motto, the goal that we pursued by publishing this new book will have been reached. Moreover, we will estimate ourselves self-satisfied since we have not spread the good grains in an uncultivated field, or on infertile soil!

We conclude this Preface by advising the Reader to read as a complement of this Booklet, our ***Livre des Respirations'/ (Book of Breaths)*,** especially the Second Edition which contains an entire Chapter on Hindu Hatha-yoga. The Reader can draw some very useful data from the volume which will beautifully complement the present Treaty.

The Reader can also see how much we have insisted in the Foreword on the *absolute necessity* of *not abusing* the various drugs, which we describe. In Ending the Foreword, we must give it a new and vital observation: One must read reread and meditate the contents of this volume; each reading will teach new facts, while first unnoticed. The Reader should also read between the lines to understand the spirit, essence which presided over the composition of the said Volume.



Note: all asterisk * marking in the present Treaty as being add-ins to the Original 1907, 3rd edition of the Traité du Haschich from Ernest Bosc de Vèze.

OF PSYCHIC SUBSTANCES AND OF THE MAGICAL AND MEDICINAL PLANTS.

FIRST CHAPTER

HISTORICAL

Summary: – The importance of Hashish among the Psychic Substances. – The Herbs of Fakirs. – The *Nepenthes* of Homer (8th century BC). – The Beautiful Helen the Magician. – The Cannabis Indica. – Diodorus of Sicily (1st century BC). – Marco Polo (1254-1324) and the Old' of the Mountain, *Shaykh Al Jabal*. – The Haschichéens' or Assassins. – The Old' of the Mountain and Eusèbe de Salverte (1771-1839). – Étienne Pasquier (1529- 1615). Carl Von Linnaeus (1707-1778). – *Paraphrosinie*'/ *Delirium Magick* of F.B. Sauvages (1706-1767). – Virey (1775-1846), – Bernardino Ramazzini (1633-1714). – Eugène Flandin* (1809-1889) –The Medieval Witches and Fumigations. – The Opinion of Henri Cornelius Agrippa. (1486-1535). – Gerolamo Cardano (1501- 1576). – J. B. Porta (1535-1615). – Humphry Davy (1778-1829) & Nitrous Oxide, Hilarious Gas. – Sparrmann* (Date of Birth N./A., died 1780). – Dr. Sylvestre de Sacy (1758-1838). – Dr. Louis, Rémy Aubert-Roche (1818-1874). – Dr. Engelbert Kempfer (1651-1716) – of a prodigious Student of Pharmacy De Courtives, Paris, (1848). – Dr. J. J. Moreau de Tours (1804-1884) – The Medical Doctor De Lens (1786-1848).

...

Among the Psychic Substances, *Hashish*, we have said it, occupies unquestionably the forefront place in standing. The etymology of the term derived from Arabic and simply means Herb, Grass. Hence the expression is known in the Orient as Hashish, *al focaro*, the fakirs Grass or fakirs Herbs (*haschischat alfokara*).

Through all Antiquity, was known the Powerful effects of this Drug or rather of this Narcotic.

Homer referred to our modern Hashish under the name of *Nepenthes'*, there can be no doubt referring to the text of the illustrious Author of *The Odyssey*.

According to Homer's text, in effect, this substance has the property, capability of inducing forgetfulness of all worries and grief, in short, of forgetting all the troubles of this world. We will give the translation of the passage which is the questioned of in Homer regarding this substance but only after having reported the circumstance in which the young *Telemachus* made use of it.

The Son of Ulysses left Italc, to go in search of his father, the son of Nestor, Pisistratus. Leading Telemachus from Pylos to Sparta, where King Menelaus (King of Sparta)* made them listen to his recitations of various episodes of the siege of Troy. After recalling the various exploits of the Greeks, he emphasized the losses suffer thus by these, which moved the two young men to such an extent that they shed abundant tears. At that moment, the slaves had prepared the feast: but, before sitting down to dinner, the Beautiful *Helen* offered the guests of her graceful hand's cups full of exquisite wine. Into which she had introduced a substance so that those who drank it would forget their deepest sorrow as Offered to the young Telemachus and his friend. Here is how Homer expressed Himself: (1) « So, Helen, Daughter of Jupiter, took care of another drink carefully: she adds to the wine a preparation which dispels sorrows, calms anger and imparts oblivion of all aches. He which in his cup is mixe to his beverage that preparation, will not all day shed tears, even when he would lose his father or his mother, even though under the Iron, he would see perish a brother or a beloved son.

« Such is the salutary remedy that the daughter of Jupiter held from the Egyptian *Polydamna*'. Wife of *Thon'*; because it is in Egypt mainly which the fertile soil produces with abundance various plants, some beneficial, others harmful. In this country, however, every man is a skilled medical practitioner, for the Egyptians, are all issued of the *Paeon*' race ».

In Homer Story, the term « *Nepenthes* » (2)* is used substantively as one word, although it is a compound adjective combining *ne*'/ not, a negative particle, and of *Penthos,'* grief, sorrow.

What is the meaning of *Nepenthes* to the Greeks?

(1) Odyssey, IV, 219 – 232

(2)* *See on Nepenthes* by Dr. Racle, from ***Complément de l'Encyclopédie Moderne Dictionnaire Abrégé des Sciences',*** **Tenth Tome, Diderot,** at page 69 of the present Treaty.

To them, it was a plant or rather a kind of shrub branch with pretty small dioecious flowers, arranged in panicles and which does not have a lot of shine, splendor. The most common species of its kind is the Nepenthes of India, *Nepenthes Indica* of *Lamarque'* or the *Nepenthes distillatoria'* of Linnaeus. We must add that this plant had no link with Hemp or Cannabis Indica, which is used to produce Hashish. Also, we can affirm regarding the term Nepenthes that all the ancient occultists treated it as an Arcane matter and kept to themselves hidden the real plant and the formula for preparing it. All of this confirms to us that in Homer, the same term of Nepenthe is a substitute for Drug. So, when Homer uses the term Nepenthe, he is intentionally concealing the true nature of the substance, which is a drug. (*Pharmacon*'/ Pharmakon*) & (*Odyssey, IV, p. 220*)

*Recent works, full of healthy erudition have shown that Homer's Nepenthes must be considered as a preparation of Cannabis Indica. ///

Finally, after Homer. Diodorus of Sicily tells us that the women of Diospolis of Egypt had the secret to dispel anger and sorrow, and he teaches us (I, 97, 7) that the Egyptian based on that fact their belief that Homer had stayed in Egypt because the substance was certainly the same as that which Homer denominated as Nepenthes. *We shall not relate the indications which drawn from Arab writers and which relate only to the preparation of hashish and the epochs when the use of this substance has become widespread in the Orient.

*We must now go back to a distant period in order to find new traces of the substance which concerns us.

According to various chronicles of the time from St. Louis, the Crusaders, who visited the Holy Land and fought there, which would have known an intoxicating substance capable of producing the sweetest and most lustful dreams. ///

Marco Polo gave us accurate, specific information about the substance that the *Old' of the Mountain* had devised, drinks for his disciples to fanaticize them! We see that it was among other things hemp, summits, tops buds, given to them in their drinks, beverages; Hence the name of *Hashshâshîn'/ Haschichéens'/ Hashish-eater-drinker* became of corruption known as Assassins, which given to His Sectarian, Sect.

Once the beverage is absorbed, the disciple of Sheikh al-Djebal (Rashid ad-Din Sinan, (1131/35-1192*)), of which the Crusaders translated the name as the *Old' of the Mountain.* (*Vetulus de Moutanis*; *Shaykh Al Jabal*, which means*: Wise man or Elder of the Mountain**). Where possessed of a kind of fanaticism and influenced, suggested by their Leader, who was to do whichever he wanted with them.

For more than a century and a half, these Assassins held all the sovereigns of Asia in a perpetual terror; they were the *Anarchists* of the *Xth & XIth**, Tenth & Eleven century.

Louis IX said the *Saint* (a)* (*born 1214, crowned King from 1226 to his death in 1270*)*, was the only one to have the courage to defy their threats and he demanded of them reparations which he obtained. The sectarians of the Old' of the Mountain succumbed to the blows of the Mongols around 1258.

« The *Old' of the Mountain*, tells us Eusèbe de Salverte (1) whose story mingles with many fables, surrounded Himself of a troop, a band of Fanatics, ready to *Dare All* at his first Sign. Their boundless devotion cost him nothing, they say, that the care of putting them to sleep, lulling them by a narcotic beverage, drink. Then to bring them to be transported in the delightful gardens were at their awakening all the sensuousness pleasures United made them believe for a few hours, that they tasted the pleasures of the Heavens. It is permitted, allowed to suspect the accuracy, exactitude of this story.

For indiscretion, could each day compromise, jeopardize, the existence of this *Artificial Paradise*! How to reunite, to contain and to determine an inviolable secret. So many agents are exempt from fanaticism that their artifices'/ stratagems, the ploy's gave birth to, looking no longer, therefore, at silence as a duty. Instead brought to dread blind obedience that their Dominator tried to inspire them. For at any lesser whim, caprice' of their *Tyrant*, they could become the first victims?

(a)* Furthermore, relating to Louis IXth court Historic see among others Léon Gauthier (1832-1897): – **La France sous Philippe-August'** / (France under Philippe – August), 404 pages, 1899, Tours, Alfred Mame et Fils Editors. **- La Chevalerie'** / (Knights and Knighthood), 980 pages, published in 1895**.:** https://archive.org/details/lachevalerie00gautuoft/page/n5 **– Chanson de Roland'** / (Song's of Roland), 1872. – **Charlemagne,** First published 1877 by Alphonse Vétault (1843-1898) with Introduction from Léon Gautier.

(1) Eusèbe, Baconnière de Salverte, *Des Rapports de la médecine avec la politique'/* (*The Relations of medicine with politique*), p. 182 & following pages; 1 Vol. in-12, - Paris -, 1806.

The Slaves of both sexes who figured before the recipient, of *Angels and Houris*, we assume that they were constantly discrete, despite their young ages? What did they become at least during the progress of the years that did not allow them to appear in the same desired roles? *Death alone could only answer to their golden silence to come*, and the perspective of a similar reward should not it untied, unbind their tongues. As the first occasion come, and opportunity favorable to bring them to kill their *Tormentor, Executioner, Bourreau'*, when alone, wandering in the middle of themselves, which came to confirm the Neophyte in is false persuasions? As well, how did, these people as comedians, actors nourish themselves? Their Master, could he each day provide for their needs without anybody taking notice from the outside World?

Combine the number of precautions to take, the supplies to be renewed, the frequent need to dispose of agents whose indiscretion was much to be afraid of or to fear: You could not be able to make last three years this abominable mystery.

« Moreover, it is certain, that physical pleasures, enjoyment, with some address which varies and connects them, have too many marked intervals, too many sensitive contrasts of emptiness, of reality's left to be born or to survive such an illusion. How it is simpler, easier to explain everything by physical intoxication, drunkenness, the intoxication of the soul! Among the credulous men, beforehand prepared with painted artworks and the most flattering promises that the enchanting beverage, drink, produce without difficulty. Within a deep sleep, these sensations so suave, fresh and so vivid, at the same Time the magical continuity felt by these drinks, double its prices.

« They estimated that this falsehood was like a dream: and so, expresses, Pasquier (1), after having replied to all that was said about the Assassins (2) the Contemporaries Authors. Interrogated someone that doze off severe pain with a dose of opium.

(1) E. Pasquier, *Les Recherches de la France,* 2 Vol. in-fol, Amsterdam, 1723, Tome 1 p.789

(2) For; *Haschichéens'/ Hashshâshîn'/ Hashishin*; *Eaters & Drinkers of Hashish*.

The painting of enchanting illusions which he will cease to experience. Plunged him into a state of ecstasy where he can remain submerged for twenty-four hours or more will be exactly those of supernatural pleasures, whose Assassins Chief (1) fulfilled with future *Seïdes'*. (2)*

« We know with what fury the Orientals use to take Opium indulging in its taste, despite the ever more increasing infirmities accumulating over their hideous existence. This fury can give an idea of the pleasures. Which also, comes and follows with drunkenness and makes conceivable the overcoming passion of desire. Which cause and resulted in leading a Young Ignorant and Superstitious Youth, willing to undertake All. To Conquer and possess for all Eternity those ineffable *Paradisiac Delights*.

Linné'/ *Linnaeus knew vaguely* of the effects of hashish. For he tells us in his (*Amoenitates Academicoe,* written in 1762), that hemp is a narcotic and fantastic that the *Malasck* /*Malasc*', Melick of the Turks. The Turks Delight is a preparation only made with Hemp which can throw Man (extroverted *or* introverted), in *Mad Fits of Mirth & Joy*.

*Linnaeus cites hemp as narcotic and fantastic and says that the maslac of the Turks is only a preparation made with hemp, which throws into gaiety or intoxication. ///

Under the name of *Paraphrosinie'/ Delirium Magic* (*Delirium Magicum*) F.B. de Sauvages describes the effects of electuaries used in India, that in the composition of including Indian Hemp.

In (*Bulletin de Pharmacie, 1803*'/ (*Pharmaceutical Bulletin of 1803*)), M. Julien-Joseph Virey (1775-1846), who as known the effects of Hemp on the organism and report of this plant various preparation use through Antiquity, which we will make known further-on.

In the Treaty of Ramazzini, *Traité des Maladies des Artisans'/ De Morbis Artificum Diatriba* ("*Diseases of the Workers*."), in a sentence, which is indeed truly a little vague, providing some indication of the effects that produced Hemp on our Intelligence.

*Flandin /*Chardin'*, in his famous book, *Voyage en Perse*'/ (*Voyage to Persia*), speaks of a hemp preparation of *noix vomique'/* nux vomica / vomica nuts and Poppy seeds, to which he gives various names, *Bueng, Bang, and Bungie*.

(1) Same Comment as the (2)* note below.
(2)* *Seïdes'*: - (*Minions*, *Spiritual guides; of their Chief faith.*)

During the Middle Ages, Sorcerers, Wizards employ Fumigations (1) and Ointments, to enter communication with Spirits or Genies. (2) Several Witchcraft trials demonstrate the facts. (3)

An Italian *Cordelier*'/ *Rope-maker* Friar of Nobilibus, who was burned to death in Grenoble (4) use to afforded, procured to all lovers, by the help of his special ointment, which aroused and arose intimate relations, with their loved ones, sweethearts. (5)

Some of these Ointments were selling very expensively, as we know, especially as some of them were known to have Power's, as in *Faust*, to make *Méphistopélès'/ Mephistopheles* to appear in person or to reveal the whereabouts of hidings containing Treasures. (6)

Cornelius Agrippa (7), States. That, in fumigation with flax seeds and Polygonum, mixed with Violettes Roots and Acan /*l'Ache*', serve to unveil the future. He adds that if we burned and smoke at the same time both Coriander, some Acan or some *Jusquiame*'/ *Henbane* and some Hemlock, it immediately brings Demons or Elemental Spirits to appear.

Of the roots of Ferule /*Férule*' mixed with extracts of Hemlock /*Ciguë*', makes them equally to appear (Elemental Spirits & Demons) to Oneself with extraordinary shapes /*figures*,' forms. (8)

(1) See, on this subject in the Treaty of Pierre d'Aban: *Heptameron Sec Elementa Magica'*, in-8e, Paris 1567.

(2) Eusèbes Salverte: *Des Sciences Occultes'/* (*Of Occult Science*) ch. XVIII

(3) L. Lorente, *Histoire de L'Inquisition'/* (*History of the Inquisition*), T. III ch. XXXVII (37), p.431 & following pages.

(4) *Le Mercure François* - (consider to be one of the first French Revues, Publish from 1605 to 1612)*. -1609, p. 346.

(5) J. Garninet, *Histoire de la Magie en France'/* (*History of Magic in France*), p. 132: "The story of Jeanne Harvillers, who believe to have relations' with an invisible black man."

(6) *Mercure François*, -1609, p. 347

(7) *De Occultâ Philosophâ'*, 1, 43

(8) Of Larvae, Lemurs, Ghouls, Elementals, etc. See; - *La Psychologie Devant la Science et Les Savants'/* (*Psychology prior to Science and Scholars*), passim', 1 Vol. in-12, Paris, H. Charcornac.

Cardano (1) and Porta (2), Dr. Jean de Nynaud* (3)*, also gave recipes to evoke the Spirits and unveil the future. According to this last Author (Porta), the Ointment (4)* used by Witches consisted of Poppies and Monkshood /*Aconit*', Aconite.

Thanks to modern Chemistry, one can study today the hallucinatory effects of quantities of narcotics and anaesthetics.

Thus, since 1818, the famous chemist Davy who suffered from a cruel toothache, relieved himself by Breathing *Protoxyde d'Azote'*/ Nitrous Oxide*. O*ne day he found Himself immersed in a kind of ecstasy accompanied by inextinguishable laughter, this is how the epithet "*Laughing Gas*" was given to Nitrous Oxide (5)

Although, Dentists are practicing operations with the help of this gas. Since it is very dangerous, even Dentists-Doctor were obliged to be assisted by a Medical-Doctor. A Viennese Doctor, M. Gartener, invented an instrument, which gives the exact pulse rate while the patient is under the influence of anesthetics. This utensil, this instrument is fixed, it seems, to the arm, on the forearm of the patient. A graduated, graded disc indicates the strength of the heart beats or weakness. One can therefore through this new instrument, avoid death caused by anesthetics and narcotics use.

(1) De Subtilitates, 1. XVIII (18)

(2) *Magia Naturalis*, I, II (2), ch. XXI (21) page 92.

(3)* 1615, *De la Lycanthropie*: transformation et extase des sorciers'/ (Of Lycanthropy: Transformation and ecstasy of the Sorcerers.) Within; description of the Three Ointments of the Sorcerers, *Heina-luc* powder, as other Narcotic Vapors, also the slave-making *book "de Venefica"* of Avicenna (980-1037). With opinions and argument to the Chapter 6, Lycanthropy (creating Werewolf) from *De la démonomanie des sorciers'* (*Of the Demon-mania of the Sorcerers, 1580, publish 1604-*), Jean Bodin, (1530-1596)). For the recipes also see; Count, Pierre-Vincent, Piobb (1874-1942), Formulaire de Haute Magie, Chapter 17: (The Usage of Psychic Drugs), 1907, translated excerpt added to the Present Treaty p. 200 to 214.

(4)* Furthermore, on Ointment from Antiquity also see among others the Books Five and Seven from the Roman Encyclopedist, Physician, Aulus Cornelius Celsus (c. 25BC - c. 50AD) surviving work; *A. Corn. Celsus of Medicine in Eight Books,* translated into English, published 1814, by M. James Grieve, M.D. (graduated M.D. 1733 - died, 1773).

(5) We can study the curious effects of this Gas, in – Longuet, Traité de Physiologie'/ (Treaty of Physiology), T.1, p. II, page 460.

According to Sparrmann, the Hottentots' smoked hemp; according to this same author, The Dark color people of Brazil smoke Cannabis chewed on it, took it as pills form and drink it in decoction.

Sylvester de Sacy told us that, in India people smoke it pure, to say, without mixing it with Tobacco, mix with Tobacco the mixture is called Ganga.

Moreover, in India, when we wanted once to stupefy or idiotize the princes of the blood, they were made to absorb a very strong drink composed of Hashish, of Vomica Nuts and Poppy seeds. According to Flandin' (1), We called this liquor, beverage Bueng, Bang, Banghie.

The Doctor Kempfer told that also, in India they made an *enivrant*'/ inebriating intoxicating, strong drink. However, he did not give us the recipe. It is most likely that this beverage is the same as that of Flandin, which we just mentioned, and whose composition is well known, it contains various substances.

Nowadays one of the first medical Doctor who had drawn attention to hashish was Dr. Aubert-Roche, which provides various indications. In His book, *De la Peste ou Typhus d'Orient'/ (Of the Plague or the Typhus of the Orient (Asia))*, published in 1840, a work that we will have the occasion to mention again in the next chapter.

*A student of Pharmacy, de Courtives in his output Thesis of the school of Pharmacy (Paris 1848), points out & teaches us that, Mr. Sonnerat', had brought back from India a few samples of Hashish, which of, he did various experiences. ///

The Dr. Moreau de Tours endeavored to make known the physiological effects of this substance, but he had to hold many experiments either on himself or on a large number of other persons, to engage the other doctors to deal with such a topic so worthy of interest. The publication of a book on this subject (2)* was necessary to reveal to the medical world and the existence of this substance and the singular nature of its effects.

From that moment a great number of persons derive the subject of their studies to hashish; although no matter how many experiments have been attempted by doctors, literary men, poets, men of the world. There is only a very small number of works published on the subject. We shall have the occasion to cite a lot of them in the course of this article.

(1) Flandin Voyage en Perse'/ Voyage to Persia, passim.

(2)* Moreau, French Psychiatrist, founding Member of the Club des Haschischins', *Mémoire sur le traitement des hallucinations par le datura stramonium*', 1841. *Also see, A. Brièrre de Boismont; *Hallucinations, Or, … Visions, Dreams, Ecstasy, Magnetism, and Somnambulism*, Issues 1-5, 1853.

While taking into account the precious indications of the Dr. Aubert-Roche, admitting that the writings of Dr. Moreau (de Tours) having more importance in the eyes of Physicians than his.

Three years before, the Dr. Moreau (de Tours) in a justly famous work (1), made known of the Physiological Effects of the Substance. He practices on Himself and various, other people, many interesting experiences. Finally, he hired and urged some of his colleagues to study Hashish, which could present valuable & useful resources in some Pathological case, studies.

Finally, in a very recent epoch, our friend Dr. Adrian Jacques De Lens (1786-1846) Surgeon of Paris Hospitals. In the *Dictionnaire de matière Médicale'/* (*The Medical Field Dictionary*) (2)*, deals of various preparations made with Hemp, Opium, Aricept, and Sugar, these preparations named, designated in India under the Generic terms of Bueng', (Benj, bendj, bang).

Despite that, nobody knew really of the properties of Hemp until about 1857. This plant attracted the attention of Scholars because the *Société de Pharmacie de Paris'* hosted a contest on Cannabis Indica won by the Chemist M. Jacques Personne (1816-1880).*

(1) Dr. **Moreau de Tours** (1804-1884), *Du Haschish et de L'alinéation mentale'/*(*Of Hashish and mental illness, alienation*), 1 Vol, in-8 °, Paris 1845. Also, see *Mémoire sur le traitement des hallucinations par le datura stramonium* 1841.

(2)* *Dictionnaire Universel de matière médicale et de thérapeutique générale*, **Adrien Jacques, de Lens** (1786-1846), and **Dr. François Victor Mérat** (1780-1851), París: J.-B. Baillière, (1829-1846).

- Relating to the Therapeutics and Medical usage of Cannabis also see among others, *The Elements of Materia Medica and Therapeutics*. By Dr. **Jonathan Pereira**, (1804-1853), M.D., F.R.S., and LS, &c., 2d edit. 1926. Lond. 1842; and Amer. edit. By Dr. Carson. 2 vols. Philad. 1843.

- Dr. **Robert Christison** (1797-1882), A Dispensatory, or Commentary on the Pharmacopeias of Great Britain; comprising the Natural History, Description, Chemistry, Pharmacy, Actions, Uses and Doses of the Articles of the Materia Medica. 8 vo. pp. 978. Edinb. 1842.

- M.M., Apollinaire Bouchardat (1809-1886), Annuaire de Thérapeutique, de Matière Médicale et de Pharmacie, various editions, which some translated excerpts relating to Cannabis is added to the present Treaty from page 71 to 81.

- *Index of Diseases and Remedies*: *Reprinted from the Pharmacology, Therapeutics and Materia Medica*. By **Sir, Thomas Lauder Brunton** (1844-1916), Printed in Det., Mich. U.S.A. 1890.

- Dr. **C. G. Lincke,** of Leipzig, Vollständiges Recept-Taschenbuch in alphabetischer Ordnung nebst Angabe der Wirkung und Anwendung sämmtlicher gebräuchlichen Arzneimittel im Allgemeinen, und der Heilformeln im Besonderen, für praktische Aerzte, Wundärzte Apotheker. Pp. 816, 913. Leipz. 1840-1.

- Dr. **Robley Dunglinson**, M.D., *New Remedies: Pharmaceutical and Therapeutically Considered*. Fourth Edition, with Extensive Modifications and Additions. Philadelphia: Lea and Blanchard, 1843.

THE PLANT DESCRIPTION

Summary: – Hashish. – The Gras, Herbs by *Excellence*. – Taking Herb, Grass, synonymous with Haschicher'. – Haschisch or Esrar. – The Danger of sleeping near a Hemp Field. – The stunning vapor is known to *Hérodete*'/ *Herodotus* (c. 484–c. 425 BC). – The Scythes. – The Hemp of Europe and Asia. – The Acclimatizing of Cannabis Indica. – The Opinion of Dr. Louis Rémy, d'Aubert-Roche, and de Courtives, (1848). – Dr. Moreau de Tours and Dr. Jules, Gabriel-François, Baillarger (1815-1890). – Their cultivation trials in France. – We Smoke, Drink, Eat of Hashish. – We Breath its Vapors, Smokes. – Various Preparations. – What to Attribute their Properties. – the Oriental product is superior to those of Europe. – These last Oriental products mentioned are much more Sophisticated. – We transform them into Aphrodisiacs. – *Cannabène*'/ *Hemp-oil, Hash-oil* and *Cannabine'* (Cannabidiol, CBD oil)*, *Haschichine*'/ Hash-Resin. –* Mérat and de Lens. – Moreau. – de Courtives. – M.M. Andrew Robertson and O'Shaughnessy – Recipes and Dosage. – Dawamesk, Dowam Meskh*, Malasc. – Madjoun, Machoupouri. – Lozenges, Pills, Opiate, Hash-based Electuaries, Tinctures. – Gunjah, Bang, Hafiou, Charris, Churrus*, etc.

In all the Orient, we designate under the name, Hashish (*Haschischa*), a certain preparation that has the property, when a human has absorbed it, to bring to his intelligence, special modifications, changes, without altering too significantly the functions of his economy.

Hash, Hashish does not cause sleep: this is not a narcotic, but rather a drug. The term *hashish* is of Arabic origin. In France, we write it wrong in various ways: hachich, haschich, haschiche, hascish and hatchich; means *Grass, Herb*, which refers to the grass, the Herb of Excellence. Of the rest, many ancient languages such as Egyptian, Hebrew, Latin, and Greek. Present to us common terms taken in a special acceptance. Due to the value or importance of the object they designate, since then it settled as a synonymy between diverse expressions.

For example, in the present case, they said indifferently, take hemp, take grass, take hashish. These various expressions are synonymous with *Haschicher*'/ - Using hashish, and "*se haschichiser*'"/ - to drunken oneself with Hashish.

We pull Hash out of Indian Hemp (Cannabis Indica L.) (1)*, a plant of the family of the Urticaceae; also, we call this variety of hemp: Hashish.

Hemp which grows in Europe, our common hemp has not according to various authors, the same properties, the same virtues we might say, that the Indian Hemp because it grows in an area too tempered.

The textile plant of Europe, however, as a certain strength, since careless people who sleep not far from hemp fields quickly experience dizziness, more or less violent discomfort, finally, for some true Vertigo.

It is also dangerous to breathe a handful of hemp leaves, because, depending on the degree of development attained by the plant, we rise to the brain intoxicating vapors or even breathtaking, stupefying ones.

This property was well known to the Ancients, as we saw earlier, but we will add here the testimony of Herodotus, which tells us that: « the *Scythes*'/ Scythians intoxicated them self by breathing fumes of hemp seed roasted using heated white stones.»

Our European Hemp is native to China. Acclimatized in our area from immemorial time. (2)

(1)* Indian Hemp most likely as psychotropic effect.

(2) Here are some of the Names for *Hemp*,* in various Languages. In Latin, Cannabis; in Greek *Κάνναβης*, *κάνναβις*, we write Kannabis, It is also called; in French, *Chanvre*, Chanure, *Chanvraz* (3)*, Provençaux French also call it, *Canabier* or *Canebe*. In Arabic, *Takrouri, Kannob*, In German, *Hanf, Hanfsamen; In Dutch, kennip, Gras*. In English, *Hemp, Himp, Weed* or *Marijuana*, *herb,* (*Kush*); in Enochian, *Ola*. In African, Dagga, Boom; in Armenian, *ranob*; In Bengali, *gauja*. In Chinese, Hu-ma, *chu-Tsao, Lo-mâ*; In Japanese, *Ma*; In Danish, *kamp*. In Egyptian, *sjarank, shemshemet**; *Maat plant**; In Spanish, *canamo, mota*; In Italian *canapa, cana*; In Javanese, *gindsche*. In Sanskrit, *bijiah*; In Swedish, *hampa*. In Tamil, *gauja,* and *chettu*. In Turkish, *kendir*, *esrar*. Czech, konopí, (hašiš / hash), Hebrew, Keneh Bosem*; Polish, *Trawa,* slang *Marycha; Russian, Трава, etc., etc.**

(3)* From, Chrétien de Troyes; Perceval ou le Conte du Graal'/ (Parsifal or the Story of the Grail), *Chanvraz sweater*; verse « 499 ».

Indian hemp also acclimatizes well in Europe, as can attest testing tempted in the Gardens of the Hospital de *Bicêtre*' (le Kremlin), and at *Ivry*,' near Paris.

The Doctors Moreau de Tours and Baillarger (1)*, who have done these tests, tells us even that hemp that they got from *Ivry*' as properties like the hemp from the Orient, notably the one from India.

*… Hemp, which seems to have originated in China, has for centuries been acclimatized in Europe, cultivating the common or hemp variety of Europe (Cannabis sativa) exclusively, but attempts made in recent years have shown that Indian variety may also be naturalized there; In fact, Messrs. Drs. Moreau and Baillarger have collected at Ivry, near Paris, Indian hemp, we have extracted products quite similar to hashish coming directly from the Orient. However, we must warn there are some differences between hashish prepared in France and those which comes from Constantinople, Egypt, or Algeria. The first is pure and only produces clear effects. The second is less innocent, for it is mixte with an aphrodisiac substance (cantharid, ginger, cinnamon, chanterelle, etc.), and tetanic (vomic nut, etc.). ///

Moreover, there are some years that the cultivation of *Hashish* or *Esrar* (*Marijuana, Hemp*)* was practiced on a large scale throughout the Ottoman Empire, even in Europe; but, in the past ten years, an imperial *irade* prohibited all cultivation of hemp for making hashish. (1)*

Another Author which recognizes a greater analogy between the hemp from the Orient and of Europe is Mr. Aubert-Roche; which tells us indeed that, Indian hemp which provides good hashish, differs little from the hemp in Europe: it looks very much like hemp that grows out of meager soils, earth. The leaves are opposite, petiolate to five deep and acute divisions. The flowers are inconspicuous, males and females existing as in ordinary hemp, the fruit is a small capsule containing a· single seed that some birds eat. The calyx of the male flowers is in five divisions, with five stamens; female flowers are of one piece; the root of the plant is swivel. The difference between hemp and hashish is in the stem; the latter has only a height of 2 to 3 feet at the most. Its stem is not unique but rowed from the foot. The branches are alternate; not finding any fine filaments on the stem which we find on Hemp.

(1) Furthermore, on Dr. Moreau and Dr. Baillarger who co-founded with Dr. F.A. Longet (1811-1871) and Dr. L. A. P. Cerise (1807-1869) in 1843 the French psychiatry Journal, "***Annales médico-psychologiques****" still in publication.**

The smell which hashish spreads is less strong than that of common hemp; it has some unique odor, "***a sui generis"***/ - (*in a class by itself**).

De Courtives share the opinion of Aubert-Roche since he tells us « that the India Hemp, harvested in France, differs from it, only by its lower size, by the darker color of its leaves, by its narrower and more finely cut *folioles*'/ small leaves, *leaflets*.»

Moreover, Moreau (de Tours) adds « that the yarn of Indian hemp is too coarse to be used by the *Cordier*'/ Rope-maker. »(1)*

We will not further insist on the subject that makes the main purpose, an object of this Chapter, and we will immediately study to what principle Hashish is liable for the singular properties it possesses. Then we will give the various Haschichéennes'/ Hash-based preparations.

The preparations of hashish are very diverse; Indeed, we smoke this substance, it is drunk, it is eaten, we also breathe its vapors or fumes; from there come to some very diverse products.

The Arab Writers provide us valuable, precious insights on *haschichéennes*'/ *hash-base* preparations. They also teach us the different eras where the use of this substance is widespread throughout the Orient.

Before studying the preparations made with this plant, we must ask ourselves to what principle hashish is liable for its properties. This resides in hemp resin, coupled with a by-product contained in it *Cannabène*'/ *Hemp-Oil*, Hash-Oil, (Cannabidiol, CBD oil)* (2)*. Which has the following singular properties: When you breathe the fumes of Hash-Oil or absorbs this Substance, it feels in his being a singular shudder, an extraordinary need for travel, of movement, which soon followed by reduction, depression, and sometimes syncope. Hallucinations produced by Hash-Oil are painful, very rarely pleasant; one struck with amazement, stupefaction, and the brain is far from being trained to the fantastic ideas or comical.

(1)* Cordier'/ Rope-maker are also referred to as *Farfadet'*/ (*Elfe, Sprite, Franciscan de Fontenay*) *by Rabelais in his Pantagruel Novel.*

*(2)** "Cannabidiol (CBD), a major cannabinoid, was isolated in 1940 by Adams and his colleagues, but its structure and stereochemistry were determined in 1963 by Mechoulam and Shvo."

Furthermore, the action of *Cannabène'/ Hash-Oil* is very fleeting; It is the resinous substance of hemp that has special properties and produces the same effects as the flowering tops of Cannabis Indica.

We acknowledged these facts by isolating the resin. Once, we ignore the means to be used for this purpose. However, today, here is how it operates: we make the plant to digest with warm water renewed until it is colorless. Then we macerate, steep the plant about three days with a solution of sodium carbonate.

Finally, we process it in alcohol. We precipitate by lime, whitewash the chlorophyll or green liquor of the plant; with some animal-black, it discolors, then by evaporation, we finally obtain Cannabin /Cannabine', Hash-Resin (from which comes Cannabinol, the toxic resinous constituent of Indian Hemp)*. A sort of Brown resin, soft, with a wild, understeering smell; insoluble in water, it dissolves perfectly in ether and alcohol.

The Resin thus obtained, to say is deprived of all its volatile principle, has no significant action observable on the brain. Therefore, it is the union of *Hash-resin Cannabin /Cannabine'*, and of *Hemp-oil*, *Hash-oil /Cannabène',* which have effects on our Brain.

Let us turn to the study of the preparations which have hemp for the base. We will give only the principals for we would have to write an entire Volume to describe them all, as there are numerous ways.

However, let us say at the outset that, whatever they are, the products which come directly from the Orient, in general, are preferable to those that manufactured in Europe. Because these last are not pure; This is what constitutes the first difference.

In many countries of Europe, especially France, haschichéens'/ hash-base products are created to give vigor, spring, muscle to those that lack. To men debilitated by various abuses or to elderly folks (1), as these products, contain if not always, at least too frequently, Aphrodisiac Substances such as Cantharis, Ginger, Pepper, Cloves, Cinnamon, ordinary Pepper and Cayenne Pepper, etc., etc.

(1) It is for the same purpose which they imagined blood transfusion, orchid injections, and other more or less messy drugs devise. Imagined by physiologists practicing more or less the black magic art. - See on the subject, Chapter, p. 119 of our; *Psychologie devant la science et les savants'*, 2nd *Édition des Curiositiés'.*

These same products sometimes contain tetanic substances, such as poison-nuts, *nux vomica*, for example. …

… *The fresh *dawamesc* is nice and tasty like a jam; it preserved for some time, it has the disagreeable taste of rank butter, and for some people, it has the taste of a detestable drug. Nevertheless, it retained for a great number of years its active property; later-on the preparation most readily obtainable in France. - The *fatty extract* jam, jelly, can be flavoured with *sugar, vanilla, cinnamon, pistachio, almond, musc,* spices, or fruits.*

Lastly, we find in the whole of the Orient very singular mix preparations. In India (Dr. Mérat and de Lens), a kind of bueng is made with hemp, opium, areca, and sugar.

The desire to study the properties of hemp seriously has urged modern experimenters to seek better-defined and purer preparations than the preceding ones. M. Moreau and several others, following his example, have obtained Indian hemp harvested in France from which various products which we are going to indicate in a few words.

The powder of flowers and leaves may be smoked, or taken in a kind of opiate, but it produces effects only if it is recently prepared. In any case, it must be regarded as an unfaithful product.

Aqueous maceration, infusion, decay is inert. The hydrolat and the alcoholate are without action.

Very powerful effects are obtained with the alcoholic Tinctures, prepared by boiling. Note that we have never tried ethereal Tinctures.

The *fatty extract* is the body that has been the most often and the most effectively used. The procedure is as follows:

The flowering leaves and heads are boil in water for some time; then add fresh butter and continue to boil. When the mixture is cooled, the butter concretized or solidified on the surface of the liquid has removed all the active principle of the plant.

By the evaporation of the tincture of alcohol, M. de Courtive obtained a dry extract, which, under a very small volume, contains a large quantity of the active principle of hemp. It is in this preparation that the principle sought.

By precipitating the resin contained in the alcoholic Tincture in water, a material is obtained which has prematurely been called cannabine'/ hemp-resin. Since it is not obtained in the state of purity.

As we see, these extractive methods confirm the opinion which attributes the action of hemp to a resinous principle; because the resins dissolve or hang easily in alcohol and fatty substances, while they are insoluble in water, and does not alter while distilling.

MM. Andrew Robertson and O'Shaughnessy each employed a particular process for obtaining the hemp resin using alcohol vapor; however, these processes are complicated. ///

*Although, for the present edition we decided to add some below from among others the **New Remedies: Pharmaceutical and Therapeutically Considered**. 1843, Fourth Edition by Dr. Robley Dunglinson M.D., p. 133 - 136 :

-XLI. CAN'NABIS IN'DICA.

Synonyms; Indian Hemp, Gunjah.

Dr. Pereira (1) states that the Cannabis, which grows in India and has been described by some botanists under the name Cannabis Indica does not appear to him to possess any specific differences from the common hemp, Cannabis sativa; and accordingly, by many botanists, they have been regarded as identical.

The narcotic effects have been known to the people of Southern Africa, South America, Turkey, Egypt, Asia Minor, India, and the adjacent countries of the Malays, Burmese, and Siamese for a long time. Among which it is used in various forms to induce intoxication. It is, likewise, extensively employed in popular practice in various diseases. In Western Europe its use is unknown, and it is questionable, whether the hemp of that region or this country possessed of the same properties. Dr. O'Shaughnessy states that the extraordinary symptoms produced by the oriental plant depend upon a resinous secretion with which it abounds, and which seems to be wholly absent in the European plant. The absence of the resinous secretion, and the consequent want of narcotic power, he ascribes to the difference of climate.

*(1) Jonathan Pereira (1804-1853), *Elements of Materia Medica, 2d edit. p. 1096. Lond. 1842.*

Within the last few years, Dr. O'Shaughnessy, of Calcutta (1)*, has detailed many interesting facts in regards to the therapeutic agents of this plant. Which, "no doubt" — says a recent writer — "will cause a great sensation among the members of the profession throughout the World."

In certain seasons, and in warm countries, a resinous juice exudes and concretes on the leaves, slender stems and flowers of the Cannabis. This constitutes the chum-us of Nipal and Hindusthan, and in it reside the powers of all the preparations of hemp. This resin— cannabin — is very soluble in alcohol and in ether; partially soluble in alkaline, but insoluble in acid, solutions. When pure, it is a blackish-grey color; it is hard at 90° of Fahrenheit, but softens at higher temperatures, and fuses readily. It is soluble in the fixed, and in several volatile oils. Its odor is fragrant and narcotic; taste slightly warm, bitterest and acrid. The dried hemp plant, which has flowered, and from which the resin has not been removed, is called Gunjah. It yields to alcohol twenty per cent. of resinous extract, composed of the resin — churrus — and green coloring matter. The Gunjah is use for smoking. The larger leaves and capsules, without the stalks, constitute Sidhee, Subjee, or Bang, which is used to form with water an intoxicating drink. When the plant is distill with a large quantity of water, traces of volatile oil pass over, and the distilled liquor has the powerful narcotic odor of the plant.

The Effects on the Economy in Health.

The effects of this remedy would appear to have been well known to the Arabian and Persian physicians of both modern and ancient periods; but the first person, who seems to have well tested its properties is Dr. O'Shaughnessy. In his various experiments, he did not observe the least indication of pain or any degree of convulsive movement.

(1)* *On the Preparations of Indian Hemp, or Gunjah* (*Cannabis Indica*) *& Calcutta, 1839; - and Brit. and For. Med. Rev. July 1840, p. 224. - And also Elements of Mat. Med. 2d edit. ii. 1098. Lond. 1842.*

He affirms they all “led to one remarkable result, - that while carnivorous animals and fish, dogs, cats, swine, vultures, crows, and adjutants invariably and speedily exhibited the intoxicating influence of the drug, the graminivorous. — Such as the horse, deer, monkey, goat, sheep, and cow, — experienced but trivial effects from any dose that was administered.” Encouraged by these results, Dr. O’Shaughnessy felt no hesitation as to the perfect safety of giving the resin of hemp an extensive trial in cases in which its apparent powers promised the greatest degree of utility. The general effects observed on man were alleviation of pain in most cases, remarkable augmentation of the appetite, aphrodisiac, and great mental cheerfulness. The more violent effects were a peculiar form of delirium and a cataleptic state. Dr. Pereira “experimented on some specimens of Gunjah and Nipalese churrus”, which sent to him by Dr. O’Shaughnessy. He tried them both on animals and man and gave specimens of them to medical friends, but their effects were found to be comparatively slight. “Whether,” — says Dr. Pereira, -— “this be owing to the preparations having undergone some deterioration in their passage, or to the comparative phlegmatic temperament of the English, I know not. My experiments on animals made in the Lecture-room of the London Hospital before the students of the Materia Medica class and the trials on the human subjects were made in the wards of the hospital.”

Effects on the Economy with Disease.

Dr. O’Shaughnessy in various diseases prescribed Indian hemp. In rheumatism, acute and chronic, the results were not very satisfactory. In one case, the most marked catalepsy supervened along with the usual intoxicating effects. In a case of hydrophobia, the soothing influence of the remedy was very great; but the disease terminated fatally. In cholera, he considered its agency to be “promising, and to deserve the attention of the practitioner.” The testimony is strongest regarding its influence in traumatic tetanus; of which Dr. O’Shaughnessy refers to fourteen cases: of these, nine appear to have recovered.

From the results of these cases, he concludes, that the resin of hemp, given boldly and in large doses, is capable of arresting the progress of that formidable disease effectually, "and in a large proportion of cases, of effecting a perfect cure." — Furthermore; "that in hemp the profession has gained an anti-convulsive remedy of the greatest value."

With such strong evidence in its favor, it is certainly important, that Indian hemp should be subject to a full and fair trial; and even admitting that it may fall short of the character given of it by Dr. O'Shaughnessy, it can scarcely fail to be an "important addition" to our Materia Medica.

Mode of Administering.

The preparations used by Dr. O'Shaughnessy are the following:

Extractum Cannabis Indium alcoholitum.

Resinous or alcoholic extract of Indian hemp.

This is prepared by boiling the rich adhesive tops of the dried Gunjah in alcohol (.835) until all the resin is dissolved. The tincture, thus obtained, is evaporated to dryness in a vessel placed over a pot of boiling water.

In *hydrophobia*, the resin in soft pill, to the amount of ten to twenty grains, is directed to be chewed by the patient and to be repeated according to the effect.

Tincture Cannabis Indica.

Tincture of Indian hemp.

R. Extract. cannab. Indie. Alcohol. gr. xxiv.

Alcohol. dilut. f.ʒj.

Of this, a dram is given in tetanus every half hour until the paroxysms cease, or catalepsy is induced. In cholera, ten drops given every half hour were often found to check the vomiting and purging and bring back warmth to the surface. Dr. O'Shaughnessy's experience leads him to prefer small doses of the remedy in order to excite rather than narcotize the patient. ///

Getting back to the Treaty*, let us conclude by saying that it is fairly easy to make various preparations of hashish, madjun, madjoun, dawamesc, or from the leaves and seeds of Indian hemp, of Algeria hemp, of Alexandria hemp, and of Constantinople. Besides, we find several preparations of hemp from the Orient at different pharmacies in Paris, and in particular in the Office of M. Dorvault (1)*.

The same operations having been attempted on hemp as on Indian hemp. It is certain that the preparations are active, but to a much lesser degree than the others.

*… Doses and directions for use. When you want to do hashish tests, you should take the following doses below:

Now let us also study the hashish-base /*haschichéenes*' preparations. It is now perfectly demonstrated that those made with Hemp are much less active than those prepared with Cannabis Indica; the following recipes and dosage highly demonstrate the fact that we have forwarded:

COMMON HEMP OF EUROPE

Italy, hemp resin..... 30-40 centigr.
Resin of Burgundy..... 50 centigr. to 1 gr.

CANNABIS INDICA (Hashish)

Resin or *Cannabin* /*Cannabine'* (*de Courtive**). 5 to 10 centigr.
Alcohol extract (*de Courtive**) ..... 10 to 20 centigr.
Tincture of Alcohol …….. 50 to 60 drops.
Alcohol ……..……..……... 3 to 4 gr.
Extrait gras Français'/ French Fatty Extract..... 2 gr.
Darwamesc of Constantinople…… 15 to 30 gr.
Turkish Dawamesc'/ Dawamesk..... 15 to 30 gr.
Madjoun of Algeria……..... 8 to 30 gr.

Let us add that the figures included in the recipes and doses above are not absolute, as the composition of these preparations varies depending on the active ingredient raw material richness, preparation or handling mode.

(1)* - **M. François, Laurent-Marie, Dorvault** (1815-1879): L'Officine ou Répertoire Générale de Pharmacie Pratique, See all the Edition from the 1844 first Edition up to the 1948 18th Edition.

Finally, following the complexities of the consumer. Indeed, some natures are influenced by very low doses for example other very nervous people; as lymphatic temperaments, on the contrary, resist to stronger doses than the above. Let us add here that the usual use, likewise the abuse, makes people who *haschichisent*'/ -make use of hash, very sensitive: we should, Therefore, reduce these doses. Moreover, only by experience can serve as a guide; also, before embarking on the *haschichéenne'/* hash-user route, path, it is always good to practice experiments seriously.

In Algeria, we use hashish in all its forms, even common hemp, mixed with tobacco for smoking (Commonly known as; Ganja.)*; The rich Arabs, however, prefer pure Cannabis Indica.

Pipes used for this purpose looks like Chinese or Japanese pipes used to smoke opium, but the first furnace is, however, larger than that of opium pipes, which we will discuss later.

In Algeria, called *madjoun* which is a mixture of Hashish powder and Honey; we lightly grill this composition, which we make some infusions and decoctions, that we mix with various beverages.

Madjoun is a sort of a greenish yellow Ointment, insipid smell and taste; in Calcutta (India), madjoun is called *Madjoon*, in Cairo *Mapouchari* and Arabia, as well as in Turkey.

In Constantinople it is mainly called*; Dawamesc', Dawamesch,' Darwamesc, Dowam Meskh.* (1)*

The Dawamesk of Constantinople and of Alexandria, when fresh, is palatable to the taste and even tasty, like a good jam or candy (2)*. In these countries, they contain too often aphrodisiacs (*cantharides, cloves*, etc.), or even Tetanus Substances, such as Strychnine which comes from Strychnos', and poison-nut, nux-vomica.

The strongest preparations of Hashish made in the Orient, in the following manner: boiling hemp flowers with butter and very little water to prevent hemp from grilling.

(1)* On *Dowam Meskh* see, ***The Unveiling:*** *or, What I Think of Spiritualism*. By, Dr. Pascal, Beverly Randolph (1825-1875), and Indian Doctress Mary Jane Randolph to which is appended *His World-Famous Medicinal Formulas*. – **Oriental Hemp**, "***The Grand Secret***," 1860, Harvard University 1861. Also, See; "**The Banner of Light**" Journals, from 1857 to 1907.*

(2)* On a literary aspect on "Hemp-Jam" recommending to read Alexandre Dumas (1802-1870) novel, **Le Compte de Monte-Cristo'**/ (The Count of Monte Cristo)(1844-1846), "Green Jelly", "Jam".

When the water completely evaporated, the butter sufficiently imbued with the active ingredient; the drug is so prepared; It is then put into boxes, or rather in faience, small earthenware or porcelain vases, vessels. This extract from hashish has the smell of butter and hemp; one often takes it in the form of pills, which we swallow with black coffee; but, as these pills have an unpleasant taste, the Arabs consume little hashish in this form. They usually make lozenges /*pastilles'* that they perfume with vanilla, cinnamon color /*cinname'* or cinnamon, to the essence of rose, musk or other aromatic products.

In Summary, hashish preparations, affect the form of pastes, lozenges, tablets, jams, and electuaries; these are the genuine Oriental preparations, those who give consumers the most beautiful dreams, and most beautiful illusions.

With their help, the good Muslims, we feel transported in the middle of Houris' (1)* and of the *Almées'*/ Almeh's (2)* that populate the Paradise of Mahomet.

…* If these facts are not exaggerated, then we would not know how to answer. Hashish should enjoy not only the property of increasing the activity of intellectual labor but also of the creation of ideas by the substitution of times and places. By the excitation of memory and imagination, and by the association of ideas borrowed from these two sources.

Now it becomes easy to explain the voluptuous ecstasy of the Orientals, the visions of the paradise of Mahomet among the disciples of the Old Mountain. As we have seen, hashish, by itself, brings no such conceptions; but external objects or ideas which habitually preoccupy the mind are often the starting point of the intellectual work which occurs under the influence of hashish.

If the mind becomes generally inclined towards voluptuousness and material enjoyment, also if the exterior objects respond to this order of ideas. It is not extraordinary that the fantasy should be voluptuous, and that the awakened dreamer becomes transported to the middle of the Houris of the Paradise of Mahomet.

(1)* Houris'; - which means: "*lovely eyes*," "*Pure Being*," the Virgins of Paradis, Celestial Persona. Women of the Harems.*

(2)* Almeh's; - Woman or Male scholars, dancer, singers and, or musician of great quality, which entertain and teach to the Houris.*

« Those who make use of hashish in the Orient, when they wish to abandon themselves to the womb of fantasy, are extremely careful to remove from them whatever might turn their delirium towards melancholy, to excite in them other than gentle and affectionate feelings. They profit by all the means of the dissolute customs of the Oriental place at their disposal. In the depths of their harem, surrounded by their wives, under the charm of music and lascivious dances executed by loved ones, they savor the intoxicating dawamesc, and superstition helping, transported in the midst of the numberless wonders that the Prophet gathered in his Paradise. (Moreau de Tours)

All the persons who take hashish experience intermittent *access*, this splitting of the ego, that state of happiness which we have indicated. However, there are also some other accidents which seem to be linked to the individual constitution, and then often accidents scarcely marked in other persons assume the proportions of a phenomenon of the first order. … afterward, accelerating and facilitates the action of hashish. One must experiment being fasting and at a distance of two or three hours from the meal to come. For, on leaving the *access*, the appetite is lively and must be largely satisfied; the observers usually choose the afternoon, between two and three o'clock, in order to observe the effects, to dine at six o'clock, and then to lie down. Finally, we recommend not to experiment on ourselves when we are alone; he who subjects himself to the influence of hashish must be at guard or guarded, under risk of accident, as we shall see in connection with some particular observations.

IV. The Physiological effects of hashish. (1)*

…

a). … (2)*

(1)* See, Chapter IV of the present Treaty p. 57, and following pages and p. 76 and following pages. Also see, ***Complément de l'Encyclopédie Moderne' …*** Suppl. Encycl. Mod., Didot., T., V. - Haschisch, V. Racle. p. 179-197. Moreover, suggesting among others to see, **The *Herbs Dangerous***; in four parts by Aleister Crowley (1875-1947), first published in *the* ***Equinox***, Volume 1, Number 2, September 1909, and Furthermore, **Roll Away the Stone**: An Introduction to Aleister Crowley's Essays on the Psychology of Hashish. The Psychology of the Psychedelic Experience. Author, Dr. **Israel Regardie, First Publish (1968).**

(2)* See the above footnote (1)*

*b). Several medical and pharmacy students from Bicêtre took hashish and coffee one day at three o'clock in the afternoon. At the end of an hour some possessed an irresistible need for movement, so they went towards the window, in order to be more promptly outside; there was no desire of suicide in their action, for they felt happy and laughed. It is for this experimental reason which we said that it was prudent to be under watch when taking hashish.

Now we must present some additional remarks on hashish. Women experience the same effects as Men and have no inconvenience.

Those who wish to obtain the effects of hashish and who allow themselves to go without resistance easily experience the complete Fantasia.

Some people are almost completely refractory, and others are only slightly influenced when they are resolved to resist the intoxicating action of hemp.

*We have also noticed the influence of music; some laugh at hearing sad or joyful music, and vice versa; but all feel a sense of happiness; the animals under the effect of hashish also seem to be sensitive to the melody.

The animals (1)* are also influenced by Indian hemp; but it is impossible to appreciate, except by external phenomena, the effects which they experience. Dogs have greater agility with extreme gaiety, influenced strongly by music. In Cats great sensitivity of the dorsal region; one of these animals rolled with extreme ardor; the music frightened it. A Monkey was, according to his master, more obedient and certainly more intelligent than usual; another seemed to laugh and cry. The Rabbits fall into a pronounced discomfort. The Jays, the Magpies, the Sparrows, the Canaries fall into limbering up, sadness; they no longer eat; the music awakens and animates the last. The Geese are anxious, stunned and dazed; a very handsome male fell as he walked and seemed paralyzed; others ate voraciously but pecked from one or two feet from the piece it was conveying. (de Courtive) ///

(1)* See *Nouveau Traité de Matière Médicale de Thérapeutique et de Pharmacie Vétérinaire'/* (...Veterinary Pharmacy), 1875, by M. François Tabourin.

We have said that the influence of hashish tends to reappear; the day after a fantasia often there are reminders of the effects of the day before.

Haschichéens'/ Hashish-user, Hashishin also drink water from the *distillation of hashish*, although this is like a *small beer*, it only produces little effect, to minimal effect or well, we must drink plenty of it to inebriate, and get drunk.

When we distilled with the same weight of water a considerable quantity of Indian hemp, yields an oil less dense than the water, it floats, so; to 12 degrees centigrade, the water separates the tiny crystals. This oil consists of two principles: One liquid, cannabène'/ hash-oil; the other solid, which is a hydrate of cannabène'/ hash-oil.

Bhang used in curing certain diseases, or Bang (1)* sells among herbalists of Cairo; It is a compound of leaves, flowering tops, and Hemp-seeds. * « ° *Banghe,* Indian Hemp; Cannabis Indica. The Indians use the leaves as venereal exciting, and to produce pleasant dreams. Their famous Haschisch or bangie, intoxicating liqueur and narcotic, owe it its properties. » (M. Dorvault, *L'Officine*, 1844, 1 Ed., p. 195).

**Café Baudelaire* is a Coffee which we incorporate three quarter to nine-tenths of a gram of pure kief Hash in a tablespoon with Honey, heated till the honey boils and melt the hash into it. Which one mix in a Hot Cup of Coffee, adding Cream or Milk or Drink it Black while smoking the left-over from the gram of hash in the meanwhile waiting for the body stone to kick-in within the following half hours or so after drinking which effect may last for half a day to a day per cup. ///

Chastry is a Tincture, Dye which Cairo has since quite a long time the Monopoly.

Gunjah or *Gauja* is none other than the naturally dried hemp plant, therefore containing all its resin; the ground plant mixed with smoking tobacco to a lesser proportion serve to smoke.

(1)* See Bangue under the word Chanvre, in *Encyclopedie méthodique Botanique'*, 1783-1808, Jean- Baptiste Lamarck (1744-1829).

Hafiou or *Hafioun*, is a very active aqueous extract, is used by the most fanatical adepts of some Religious Sects, by the *Aïssaouas* among others, also, by those who, have a jaded palate and strongly hardened brain, do not let themselves influenced by the ordinary preparations (1).

Cherris, – (which is, small 'finger' hash balls*) is a kind of resin harvested in Nepal, after the manner of the labdanum. Cherris preparation made in various ways; We had the opportunity to say of the above, on the subject of preparations in our *Psychologie devant la science',* Chapter XIX, (1 vol. 8, 2nd Ed.).

Churrus (2)*, a resin prepared by the Natives from the Orient and India for smoking.

(1) In Algeria, we got drunk off a very intoxicating hashish beer; but we do not know its mode of preparation and the various ingredients used in its composition.

(2)* On *Churrus*, *Cannabis Indica*, Ganjah, Hash see; **Dr. *William Brooke, O'Shaughnessy*** (1809-1889): *On the Preparations of the Indian Hemp, or Gunjah*,* (Cannabis Indica) *Its effects on the Animal System in Health, and their Utility in the Treatment of Tetanus and other Convulsive Diseases.* By, William, Brook O'Shaughnessy, M.D. In the Provincial Medical Journal no.123, Issued the 4 of February 1843, Bengal Army, Late Professor of Chemistry and Materia Medica, in the Medical College of Calcutta. The experiments by the Author-*Inferences as to the Action of the Drug on Animals and Man*. And Also See: (W.-B.), O'Shaughnessy. — *The Bengal Dispensatory and companion to the Pharmacopoeia*, 1842 (London, p. 579 to 604).

Also, see; - **Dr. Liautaud, Augustin Pierre Joseph Louis** (1812-_ ...), Marine Surgeon who practice experience with hemp on animals in India circa 1840 Geography Collector Hong Kong, Panama, Singapore and also wrote a book titled; a voyage in "La Danaide" (1839-43), Botany.

- **Dr. Robley Dunglinson** (1798-1869), *New Remedies: Pharmaceutical and Therapeutically Considered*. Fourth Edition, with Extensive Modifications and Additions. M.D., Philadelphia: Lea and Blanchard, 1843. P.133-136 on Cannabis. - On the recommended Pharmaceutical Hemp preparation, recipes and therapeutic dosage of MM. Bouchardat, Dr. Gastinel (Pacha), Dr. W.B. O'Shaughnessy, and others 1840's World renown Doctors and Pharmacists.

- For a list of over 191 Books, likewise to Literal and Medicinal works relating to Cannabis dating from 1538 to 1855, listed in chronological order, see the work of **Dr. Georg Martius** (1830-1904); *Pharmakologisch-medicinische Studien über den Hanf: Inaugural-Abhandlung*, Leipzig, 1856, (p. 5 to 16)

- Also, see among other; **Dr. Édouard Grimaux** (1835-1900)*, Du Hachisch ou Chanvre Indien'/ (Of Hashish or Indian Hemp),* 1865, Paris. A small Booklet of 56 pages.

- **M. François, Laurent-Marie, Dorvault** (1815-1879): L'Officine ou Répertoire Générale de Pharmacie Pratique, See all the Edition from the 1844 first Edition up to the 1948 18th Edition.

- Dr. Victor Robinson, *Essay on Hasheesh*, including Observations and experiments, 1910, 1912, published as a book in 1925.

- **Jules Bouquet**, *Contribution à l'étude du chanvre indien'/* (*Contribution to the study of indian hemp*), Thesis, Lyon, 1912.

CHAPTER III

THE EFFECTS OF HASHISH ON THE ORGANISM

Summary. – E.-W. Lane (1801-1876) – Various Potions, and Effects. – Gérard Encausse Papus (1865-1916) and Hashish. – Théophile Gautier (1811-1872) and Hashish. – State of the *Haschichéen*'/ Hashishin / Hashish-User. – Hallucinations. – *Bonzes'*/ Monks (Buddhist), Fakirs, Dervishes, Kalanders, *Sanniasis*'/ Sannyasis, Santons. – Opiate of Persia. Eugène Flandin* (1809-1876). – Piripiri. – How the practitioner Varies the Effects. – Experiences. – M. Jules Giraud (1841-191_/8…); "*The art of varying the effects of hashish*." (Published in, 1881). – Advice and Practical Recipes. – Charles Baudelaire (1821-1867), *Keff'*, *Kief*. – F. B. de Sauvages de Lacroix (1706-1767). – Dr. Engelbert Kaempfer (1651-1716). – Bernard Le Bovier de Fontenelle (1657-1757).

The Arabs, especially those of Egypt, have carefully studied the various properties of Psychic Substances, especially those of Hashish. Also, these Arabs arrived to prepare in a sort of manner to produce some very various effects on the intelligence, and this with remarkable accuracy. They use it for that purpose. It is Lane (1) which we learn of Four kinds of varieties of Potions, each one having different properties. One makes One to Speak a lot; some even say *Ramble* or *Wandered*. The other makes to Sing; the Third plunges man into endless, infinite enjoyment giving him all the joys that One can taste in the Paradis ... of Mahomet!

Finally, the Fourth Potion incites Dancing.

Although, we should not believe that just by simply drinking one or another of these drugs, or these Potions will make to dream of palaces, parties, and orgies; the practitioner knows that to taste a Joy, he must think of it for a long time before absorbing the excitatory drug. There is, therefore, a sort of autosuggestion. The *idea* is well expressed in the recent book.

(1) (E.-W.), Lane, Edward William (1801-1876): *An Account of the Manners and Custom or the modern Egyptians*, t. ll, pp. 33 & 34.

« Many people, Papus tell us (1), figures for themselves that hashish, which fit into the class of the most dangerous drugs, on the psychic viewpoint, which can be handled. However, it immediately gives sublime visions and plunges the experimenter into Ecstasy.

However, thus presented, the action of hashish does not answer or correspond to nothing of reality. This substance, as well as opium, but with much more intensity, acts on the nerve centers of nerve force reserve, emptying them in an instant of all this reserve, and massively throws it in the intellectual sphere.

Also, ideas are exaggerated, amplified and embellished prodigiously; although, be it that the primordial idea and the primordial physical sensation exist.

« Thus, a lamp become under the influence of hashish a magnificent Palace lighten of ten thousand candles lights and dripping jewels; on the other hand, when the incidental-initial idea is vulgar, the impressions are as well. A beginner, for example, having taken hashish without a preconceived idea and waiting for what was going to happen, just dreamed that he was a pipe and that he smoked himself. …

« Therefore, Hashish is an amplifier and not a creator. However, this intoxicating action is followed by a terrible reaction. The center of the reserve, emptied of its contents, render anxious the unfortunate imprudent, and awful nightmares may occur, the acutest pain, is a natural continuation of those enchanted dreams and astral sensations. »

Moreover, the hallucinatory State or rather, the Astral emanation, emission may be easily caused by other Substances. Such, as Ether, chloroform, nitrous oxide, amylenes ("use as a solvent and hypnotic"*), chloral, cocaine and perhaps by antipyrine, caffeine, etc. These substances are still little known to this object and therefore, not well-tested, and little is proven.

(1) *Traité élémentaire de Magie pratique'*/ (Elementary Treaty of Practical Magic), p. 138, 1 vol. gr. in - 8 °, Paris, Chamuel, 1893.

Astral *disengagement, clearance, emission,* or Exteriorization can also be achieved through yogic practices (1).

The inhaler of these substances, though he sometimes loses consciousness of his physical being, becoming more or less sensitive to these kinds of dreams or rather visions, which relate to the order of ideas which preoccupies him or that he desired before the ingestion of the psychic drug.

We will give here the Opinion of a Master Writer, an exquisite poet, a magician of speech. Which will teach us about the emotions and the feelings that he experienced by absorbing Hashish: « Historically, Théophile Gautier (2)* says, Orientals, Asian. Which the religions prohibited them the use of wine, searched to satisfy by various preparations this need of common intellectual excitement to all peoples, populace. Moreover that the Nations of the Occident, as European satisfy it by using Spirituous Liquors and Fermented Beverages. For the desire of an Ideal which is so strong within Humanity, that this task of fulfillment, found in anyone, is to release the bonds that hold One's Soul from One's Body. Thus, ecstasy is not within reach of all natures. Some drinks gaiety, some joy; other the smoke of oblivion and eats of madness in the form of wine, tobacco, and hashish. What a strange problem!

A bit of Red liquor, a puff of smoke, a spoonful of greenish paste, confection and the Soul, this intangible Essence, is changed instantly!

Serious people make a thousand extravaganzas; the words Gushing is unintentionally from the mouth of the Silent Ones. Heraclitus laughs out loud, and Democritus cries. ...

Then the Poet tells us of the effects that he felt, after absorbing Hashish.

(1) See – On this subject our Theosophical pamphlets, *L'Homme Invisible'*/ (The Invisible Man), Theosophy and the Theosophical ideas, etc., etc. Also, especially see, *Le Livre des Respirations*, *À Travers les Corps Opaques'*/ (The Book of Breaths, *Through the Opaque Body)*.

(2)* To name a few know and lesser known Members of Teophile Gauthier Hashishin Club and some late 1800's writers, artists, scholar who wrote or inspired of Hash as a theme or subject of study, Gérald de Nerval, J. J. Moreau de Tours, Victor A. Racle, Alexandre Dumas, Tristan Corbière, Charles Baudelaire, H. Balzac, Victor Hugo, Jules Giraud, Eugène Delacroix, Alphonse Karr, Honoré Daumier, Paul Verlaine, Arthur Rimbaud, Charles Marie René Leconte de Lisle**,** Richepin, or even Charles Cros, Henri Michaud, Jules Arsène Arnaud Claretie, Rette, etc., etc.

« At the end of a few minutes, a general numbness overcame me! It seemed that my body dissolved itself and became transparent. I saw very clearly in my chest the hashish that I had eaten, in the form of an Emerald, (1) which escaped millions of little sparks. The eyelashes of my eyes lengthened indefinitely, enrolling as threads of gold on small spinning wheels of ivory, which ran along with dazzling speed. Around me, where a trickling stream, of collapses jewels of all colors. Songs continually renewed and played, which I cannot imagine comparing better than to Kaleidoscope games. I even saw my comrades at certain moments, but disfigured, half men, half plants, with deep, thoughtful looks of Ibis, standing on one leg, ostrich, flapping its wings. All so strange that I writhed in laughter in my corner. To associate me with the then buffoonery of the show. I set myself to launch my cushions into the air, catching them and causing them to turn with the speed of an Indian juggler. One of these gentlemen talks to me in Italian, of speech, that hashish, by his almighty power, he transcribed to me Spanish (2). The requests and responses were almost reasonable, and ran on different things, news on theater or literature.

« The First *Access* was at its end. After a few minutes, I found myself with all my cool blood, without headaches, without any of the symptoms that accompany the intoxication of wine and astonished by what had happened. Half an hour had barely elapsed; I fell under the influence of Hashish. This Second *Access* time the vision was complicated and more extraordinary. In a confusingly light air, fluttering, with a perpetual bustle, billions of butterflies whose wings rustled like *éventails'/* paper fans. Gigantic flowers of crystal calyx, huge *passeroses*' flowers/ *Alcea Rosea*, gold, and silver lilies rods rose and bloomed around me with such crepitus, similar than bouquets of Fireworks.

(1) This proves the Astral emanation of man and shows long before the discovery of the X-Ray, the double sight or interior view of the man who can see through the opaque body. **- E. B.**

(2) This seems like a poetic exaggeration but not as *haschichéenne'/ hash-based*, inspired. **- E. B.**

My hearing had tremendously expanded, as amplified; I even heard sounds of colors. Green; *Red*, *Blue*, *Yellow*, sounds of colors (1) arriving at me as perfectly distinct waves. The noise of a spilled drink, a creaking chair, also, low pronounced word vibrated, and sounded in me, like thunder bearings my voice which seemed so strong, that I did not Dare Speak, for fear of Knocking over the Walls or of possibly making myself to explode like a bomb.

More than five hundred Pendulums Sang to Me the Time, from their fluted Coppered, Argentine voices. Each touched, brush object making a note of harmonica or Aeolian Harp. I was swimming in an Ocean of Sound, floating There, like some islets of Light, and few motifs which come from *Lucia* and *H. Barbiere*. Never such Bliss of effluvia flooded into Me. I was so melted, immersing in the wave, so absent of myself, so rid of the Me. This heinous witness, who accompanies You Everywhere You Go. Where then I understood for the first time that this could Be the existence of Elemental Spirits, Angels and Souls separated from their Body. (2) I was like a sponge in the middle of the Sea. Every minute, every stream of happiness which pass by came to me, as incoming and outgoing through my pores. Because I had become permeable, to the slightest capillary Vessel, my whole Being was injecting itself of the color from the fantastic environment where I was immersed. The Sounds, Fragrances, Light, arrived at Me by thousands of thin pipes such as hair, in which I heard whistling the Magnetic Currents.

- In my calculation, this State lasted about three hundred years, for the sensations hurrying and so numerously succeeded that the appreciation of Time was Impossible. - The *Access* passed; I notice that it lasted for a quarter of an hour.

« What is unique about the drunkenness of Hashish, is that it is not continuous; It takes you and leave you, you ascend into Heaven, and it will bring you back to Earth, without transition.

(1) Today the transcendental Science, Theosophy, admit that the coloring of sounds, which proves the emanation, the externalization of the *Haschichéen*'/ Hashish-user, exteriorization which makes him become a Seer, Clairvoyant.

(2) This proves that Théophile Gautier was aware of Occultism, he was initiated into it by Gérard de Nerval (1808-1855) a great unrecognized, unappreciated contemporary. - **E. B.**

« As in Madness, we have some lucid moments.

« The Third *Access*, the last and the most bizarre, it finished my Oriental evening: in this, my sight blurred.

« Two images of each object reflected on my retina and produced a complete symmetry; but soon as, the magic dough was digested, acting with more strength in my brain. I became crazy for an hour. All the Pantagruelion Wonders, of dreams, passed by like fantasy. Imagination came to me of birds as Nightjars, Caprimulgus, of Coquecigrue, Poppycock, bridle Goslings, *Dodo**, Unicorns, Griffins, and Nightmares. All the menagerie of monstrous dreams where trotting, hopping, fluttering, yelping, yelling and squeaking by my room. ...

« The Visions all became so Baroque, that desire to draw them took hold of me, and within five minutes I did the portrait of doctor ***, as it seemed to me, sitting at the piano, dressed as Turkish, a Sun in the back of his jacket. The notes are represented escaping from the keyboard, in the form of rockets and capriciously tire-corked spirals. Another sketch, bearing the legend: *An Animal of the future*, described as a living locomotive with gooseneck which ends with a snake maw, from which flow streams of smoke with legs and paws accompanied by a pair of wings. Moreover, on the tail of this animal, we saw the Roman God Mercury, who admitted defeat despite his mighty heels. Thanks to hashish, I was able from observations of nature, to make a portrait of a '*Farfadet*'; a Troll, a Fairy, Elves or Leprechaun, Monk, Spirit. (1) Till Now, I only heard them, whine and stir the night from the inside of my old buffet.

« Although there, that is enough Follies. To yarn and tell about the whole of hallucinations with Hashish. That would take a large Volume of itself, and a simple *Feuilletonist'/ Pamphleteer* cannot afford to restart the Apocalypse. »

(1) This demonstrates *clearly the clear view,* as written in a previous note, p. 43 and following pages (p.49, … French 3rd Ed.) *It also hints to demonstrates the Pantagruéliques'/ Pantagruelion, "Pantagruelic views," of Théophile Gautier. On other Writers who wrote on Hashish see, *Le Haschich; De Rabelais à Jarry, sept écrivains parlent du Haschich'/* (*The Hashish; From Rabelais to Jarry, seven writers talk of hashih*). Anthology presented by Damien Panerai, 2003, Edition, *Libro*, Flammarion. *Unmentioned in the previous Treaties, however, suggesting also to notice the works from the following Authors André Chénier (1762-1794) – Gérald de Nerval (1808-1855) - Alphonse de Prat de Lamartine (1790-1869) - Alfred de Musset (1810-1857) - Alfred de Vigny (1797-1863) – Prosper Mérimée (1803-1870) - Émile Zola (1840-1902) - Leo Tolstoy (1828-1910) – Adolphe Retté (1863-1930).

The description by Théophile Gautier is very well done and gives a brief overview, taken vividly on-hand, of the State of the *Haschichéen*'/ Hash-user experience. Furthermore, he demonstrates that hashish provides Clairvoyance (or double views, *Hamsa**, converse with the Subconscious*). Astral vision, since the poet tells us, that he was able from nature, to make the portrait of a leprechaun. Which previously, he only perceived by the sounds performed, executed, depicted, fulfilled by these Astral Entities.

THE STATE OF THE HASCHICHÉEN'/ HASHISH-USER

The Study of the Phenomenon caused by hashish is, as pictured, of the most curious kind, we can well understand and analyze it, and that as far as we know of perfectly all the phenomena associated with natural or provoked, sleepwalking hypnosis and its various very many States.

If one push forward this kind of study, if he wants to penetrate its most hidden *Arcane*', mysteries, we remain almost appalled of facts reveals this study. We arrive then to wonder, what is the human reason? Where it resides at, what are the qualities or defects of the human organism? Finally, what he is himself. For in this kind of study, we see that reason meet with madness when they do not conversely interpenetrate one another. If we were to conclude with a single word to define the State in which is situated the real *haschichéen*'/ hash-user, we would say that it is the exact situation of a man who is in a Hypno-magnetic State; under hypnosis, but awake; It is a particular State.

The State of the *haschichéen*'/ hash-user has nothing in common with the one that provides most Narcotics, Opium for example. For Hash is not a true narcotic, we said that previously; which demonstrates that, many consumers of hashish from the beginning to the end of the unsolicited crisis, remain perfectly awake. Even more, so, that the impressions caused by hash which they felt during the crisis are remembered (from memory cells)*. Moreover, these memories are so vivacious, perennial, that they cannot be forgotten, even long after the accomplishment of the Acts or the executed Scene during the Crisis.

The *Haschichéen*'/ *Hashishin*, for the rest, he is fully aware of what is accomplished around him, even if his body or some of his members do not obey his will.

Paralyzed by a kind of nervous stupor, the Spirit, the Mind, the Moral Being, Consciousness, enjoys a relatively very great Freedom. Unless otherwise, the *Hashishin* has pushed his dose up to the abuse.

Moreover, the people who know how to handle these substances to get out from them, pretty much everything they desired. Thus, the *Bonzes*'/ Monks (Buddhist)*, the Dervishes, the Fakirs, the *Kalenders*', the Sannyasis, Santons, Aïssaouas and quantity of persons belonging to India. Of all the social ranks, acquire ecstasies at *will*, ecstatic crises, and thousands of visions from absorbing Esrar's pills. In which hardly only enters hashish prepared as we saw in the previous Chapters on Cannabis. These same *Haschichéens'*/ Hash-users get similar States by absorbing the Opiates of Persia, as Piripiri' or other Psychic Substances.

You can see details on this subject in Flandin' (1).

The Practitioner who knows well of the substances that we just studied may vary at will the effects of which are very useful for the current handling of organic forces, that he possesses for his daily existence. This property has enabled a practitioner of writing a fascinating article entitled: *L'art de faire varier les effets du Haschich'/ The art of varying the effects of Hashish*, to which we borrow the following lines:

« Do you want to accelerate or extend your sleep?
Take a dose of hashish.

(1) Eugène Flandin* (1809-1889),***Voyage en Perse'/*** (*Journey in Persia*), t. IV, p. 204 - Also, in *Barbier*, some thoughts on Orientals, exhilarating Asian preparations and in the *les Mémoires* de l'académie du département de la Somme'/ (*The Memoirs of the Academic Department of Somme*), 1843, p. 365. - *Among other French Writers who writes on Hashish see, François Rabelais (1494-1553), **Le Tiers Livre'** (1546)/ (Pantagruel the Third Book) Enigma of the Pantagruel; Molière (1622-1673), **Dom Juan ou le Festin de pierre'**/ (Dom Juan or The Feast with the Statue); Alexandre Dumas (1802-1870), **Le Comte de Monte-Cristo** (1844-1845) *Confitures Divines'/ (Divine Jams)*; Théophile Gautier (1811-1872), **Le Club des Haschichins** (1846) *Des abîmes de délices'/ (The Abyss of delights)*; Gérard de Nerval (1808-1855), **Le Voyage en Orient** (1851) *Le Calife et le Haschich'/ The Caliph and Hashish*; Charles Baudelaire (1821-1867), **Les Paradis artificiels** (1860) « *Je suis un Dieu qui a mal dîné'/ (I am a God how as poorly dine)* » **Les Fleurs du Mal'**/ (*The Flowers of Evil*) (1857); Arthur Rimbaud (1854-1891**), Une saison en enfers'**/ (A Season in Hell) (1873), **Les Illuminations'**/ (The Illuminations) (1874), *L'expérience du poison'/ (The experience of the poison)*; Alfred Jarry (1873-1907), **Les Jours et les Nuits'**/ (The Days and Nights) (1897), *Les propos des Assassins'/ (The sayings of the Assassins)*. Honoré Balzac (1799-1855), novel Sequence **La Comédie Humaine'**/ (The Human Comedy); Victor Hugo (1802-1885) **Les Misérable'**/ (The Miserables); Jules Giraud (1841-191_/8), **Le Testament d'un Haschischéen'**/ (The Testament of an Hashishin).

L'ART DE FAIRE VARIER LES EFFETS DU HASCHICH'/ (1)

THE ART OF VARYING THE EFFECTS OF THE HASHISH.

BY, JULES GIRAUD (ANTOINE AGRICOLE, ALSO KNOW AS "NUMA PANDORAC" (2)*).

* « Is Hashish a Hypnotic and a Tranquilizer, a Painkiller?

« M.M., *Apollinaire Bouchardat* (1809-1886)*, recommends it as so, and in the Hospitals, we started to use it as Substitute for Opium, Choral, Potassium Bromide. However, how then is it that Orientals take it in Coffee? Why does Coffee & Tea which keep awakening pass for developing such effects? I believe to have found the explication to this apparent contradiction in fact. Which Indian Hemp produce two different kinds of effects, following if those State of Awakenings is or is not favorable. So, that, in-between skillful hands, this drug can have time after time an exciting action or a sedative one, and this is not one of its lower-singularities, which of the multiple effects we can draw off. (Hemp, Cannabis, Hash). » ///

« Do you want to accelerate or extend your sleep? Take a dose of hashish.

« Do not resist the need for isolation and rest that will win you over, after a short period of excitement.

(1) 1881 printed in l'*Encéphale, Journal des maladies mentales et nerveuses*'/ (in *"The Brain"*, Journal of mental & nervous diseases), Published under the direction of M. Benjamin Ball (1833-1893) & Jules Bernard Luys (1828-1897). Paris, Masson, Editor. The article is signed M. Jules Giraud. We have known a lot of this writer, who in the last venue was assigned as a Pharmacist attaches to the Hospital de *Langogne*' (Lozère). *Note that; Dr. Ball studied Medicine under Dr. J.-J. Moreau de Tours among Others.

(2)* About the meaning of the term Numa Pandorac: "The Great Paradoxes of Numa Pandorac," a disgraceful rhapsody on the pleasures of intoxication, by a writer who seems to practice what he preaches. Quoted from *The Theosophist, p. 315, Vol. X no. 109- October 1888, "There is no Religion Higher than Truth."*

Remove yourself as soon as possible of all usual preoccupation, more numerous than usual. Which to your Awakening you will keep of vague recollection. Without Rest, your nervous system will tire; with hash, it rather, becomes calm. Instead of seeking a medical effect, would you want to enjoy this voluptuous stupor much-sought for by amateurs of *kief* (*or of Fantasia*)? In this case, you must arrange to dream while awake. It is to say, to maintain to this degree of sleepiness where we are still aware of what is happening in the imagination. Some musical tunes, coffee, work sufficiently enough to prevent invasion of drowsiness and sleep. Then you will experience the feeling of well-being that gives you absolute rest, as if you lay in a nice bed for the first time, after an expedition filled with perils and of fatigue.

« To tomorrow serious business. » If words did not exist, you would invent them, in these moments of delicious sloth, of laziness, where your soul seems to flourish in a bath of Ether. Where the only fear is: the arrival of any unfortunate, who would come to drag One away from his ravishment, by a banal conversation. What could say this mere mortal comparable to the magnificent vistas unfolding on the screen of One brain? Representative, always in in-depth perspectives. Moreover, these long porticos are passed back and forth by philosophers in contemplation. Of the obscure arbors with endless coming shading of leafy Trees, separating the amorous lover's groups. These Theories of Vestal (*Virgins of the Heaven's*) wearing white dresses, going to the Temple, which we can see the nearby steps, of these sound vaults, where resonates the echo of a distant song which lasts for centuries. Moreover, these suspended bridges that go from one planet to the Next, etc., etc.

« Although, to be able to play also of time and space, we must have said goodbye to any earthly concerns, a preoccupation which would act in the way of a decrease in the dose.

« It seems that on the threshold of this unknown world appears a Genius who is ready to give you the key, provided you dispossess first of your human personality.

« From there, for most or some people, there is a certain fright before entering the region, the realm of the Shadows, where amazing adventures are waiting. » ///…

Here is how Charles Baudelaire (1)* describes the Hashish pleasurable intoxicating State (2): « This new State is what the Orientals call *Keff*. It is no longer something swirling and tumultuous; it is a blissfully quiet and motionless, a glorious resignation. For long period of time, you are no longer your Master. However, it does not afflict or aggrieve you. The pain and the idea of Time have disappeared, or if sometimes, they dare to occur, this is not transfigured by the dominant sensations, and they become relatively as their usual form to what poetic melancholy is to the real grief, pain, sorrow, ache, distress, as misery. »

Nothing is more accurate than this dealing on Keff (3)* and Hash we just read. We have experienced ourselves many times of similar effects. Although to which expresses so good Mr. Giraud, the author of the cited article, we had this feeling that we have lived for centuries and centuries, and the origin of our birth was in our mind, like a so far away era, that seemed almost as we were immortal. Moreover, each person, given the same dose of hashish, experiences a special sensation to himself a *sui generis'/* (*unique, to its kind, in a class by itself*) (4)*, unique sensation, we could say, by applying this term to the temperament of the different personalities.

This is what says Mr. Giraud in the following Article: « To return somehow down to Earth or to dispel drunkenness which would take an unpleasant character. Two ways are at your disposal; For I do not know if the different temperaments to mine or if others are all affected in the same way as I am.

« 1 ° Spirits Water (Alcohol), develop the narcotic effects of Hashish, Stops with sleep the of hallucinations effects or overly lively obsessions.

(1)* - "For some time these drugs have, for me, exerted a certain attraction. I even possess some excellent hashish, prepared for me by the pharmacist Gastinel. However, it frightens me - and for this I blame myself." From Gustave Flaubert (1821-1880) a Letter to Charles Baudelaire (1821-1867).

(2) Les Paradis artificiels, pp. 64, 65, a vol. in-12, Paris, Poulet-Malassis & de Brois 1861. - *Les Fleurs du Mal'*.*

(3)* Keff, kief, also means; A pleasurable intoxication. Cannabic ecstasy or soothing.

(4)* On Paris 1860's-1880's Hashishin, Hash Theatre plays see among others, Jules, Arsène Arnaud, Claretie (1840-1913), Director du Théatre Français.

« 2 ° Coffee (or Tea), who reinforces the feeling of our personality allows us to react against the current of the delusional perceptions. It seems that intelligence having completed its nap under their influence puts back to order, "these goats of the Spirit." The ideas which frolicked *shaded fields* of *Fantasia*.

« There is naturally a question here. Would coffee be the antidote of hashish? If it is in the sense of a decrease in the dose effects, is it not simply easier to give less strong dosage? After my experiences, coffee would not be the antagonist of Indian Hemp, although it fights Hash sleeping action; because it does not destroy powerful action of hashish on the Brain.

« It modifies the effects; that is all. Of the association of these two agents is the result of the psychological compound. The properties vary the respective quantities of each of them subsequently. Thus, if the dose of coffee is strong, the reflective and imaginative faculties exalts in parallel; there is a general over-excitement of the brain very favorable to artistic conceptions and very fertile in mental diversions. One of our most distinguished explorers recently assured me, having to attempt a conference under this double influence without the slightest failure, either in memory or association of ideas. »

This practical information of great interest which we see formulated in a way all so clear for the first time. Obviously, many *haschichéens*'/ *hashish-user* know well the various effects which provide either, Spirits Waters or *Kirch'/ Kirsch, - Cherry Spirit Water*, Raki or Coffee. Although, most Hash-user act like Mr. Jourdain, unaware of the results hash will bring, while our practitioner made us virtually finger touch the why of those obtainable effects.

If we continue with the study of "***the art of varying effects of hashish***". We arrive at one of the most important paragraphs, which confirms fully what we know and what Papus told us at the beginning of this Chapter, namely: that to help the Therapeutic Agent, you must know how to Provoke, arouse, arose, Suggestion.

(1)* See, *Manuels Roret'*, Nouveau Matériel complet du distillateur liquoriste'/ (The Complete guide of the - "Liquoriste Distillator," great with terms and techniques), 1918.

Here is how expressed our Author on the subject: « Although, to use for in the sense of excitement, this psychological dynamite, represented by a small piece of greenish resin. Takes more than an adjuvant therapeutic intervention, you still need to know to cause suggestions and choose well of them, the slightest one of them is enough to put in motion a long series of images, emotions, and memories in the *haschichisé*'/ hashish-intoxicated one, who is also, impressionable. Knowing to suggest ideas, though, Is, the great art in which layer is the whole of human culture. Moreover, for the individual cases in particular, which occupies us, you will have extreme painful drunkenness, or a ravishing one, common or fertile in finds, following the direction you leave your imagination, taken by the things that you look at and above all the senses which you turn aside. « As we make our bed, we lay down, » the saying goes: « Never does one find himself better attended. »

« If you are missing music, or if you prefer to draw from your depth, bosom, the suggestions which must give such or such kind of delights to your ecstasy. Such and such field of maneuvers to your research, or such and such diversion to your dominant ideas, immerse yourself in absolute silence. If needed, stuff your ears of cotton and there, alone with your thoughts, use what will you have left to aim to, point your attention to your favorite subjects ».

In this case, the ideas, the images, will be partly caused by the Me, which will have created the series to which it wished to have affairs; but they will be independent in part since you do not know in advance who will arise before your magic wand. Why one rather than the other?

There would well be a hypothesis to hazarding individual or hereditary *hypermnesia* would explain this, this *pseudomnesia'*, these singular impressions which produce the illusion of *ressouvenance*'/ *-old memories*, flashback, make the experimenter say:

« It seems that I went through there or this. »

« I evidently do not take the responsibility of these fanciful, whimsical previews. I have limited myself to pointing out that during some of my experiences. In fact some distant memories, which are mostly long forgotten dreams parading before me. Moreover, and this, according to the virtue of the law, after which are preferably recall the impressions perceived in a similar, analogous situation to this one, which One finds Oneself. » … ///

In General, all experimenters agreed on the eccentricity of dreams or visions that haunt them, after the absorption of hashish. We summarize here an observation by F. B. de Sauvages, which tells us what a doctor observed on him and a few friends, of the effects from an electuary from Bengal.

According to the saying of this Author, experimenters were happy, content, joyous, demonstrating much jovial, laughing and kiss about anything and no reason. Being mounted on horseback, they imagined flying through the air and surrounded by Lambent, bright variegated colors similar, to those of Rainbows.

These experimenters, having finished their crazy errands, arrive home with a ferocious appetite, devour rather than ate their meals, and the next day they were healthy in body, mind, and spirit.

Dr. Kaempfer (1651-1716), Director of the experiments, said that this drug was without doubt composed of Datura, Opium and *Thériaque*'/ Theriak, Theriac, Theriaca which would explain the Indian terms of *Benghie*', *Asyouni*' and *Thériaki*'/ Teriyaki.

Returning to "*the Art of Varying the Effects of Hashish"* we will settle to the practical question; also, as the subject is of great interest, we will give this part *in extenso'*/ extended.

…* « If you take Hashish after the refracting doses system, it is to say, a little at a time and often, the effects succeed themselves without accumulating, you will have a light and prolonged drunkenness that participate, mingled to the events of everyday life. A simple walk, ballad in this tender State will make you feel all sorts of fugitive and vaporous impressions to every object encountered, from each nearby or far off noise, and sounds. » ///

« Among the preparations extracted from hashish, says the cited Author, it is to its resin, *haschichine*'/ hash-resin, which I gave preference.

It is the one from La *Maison de Dausse*'/ the *House of Dausse* and then the one from the Central Pharmacy which seemed the most active to me.

I had 3 to 4 decigrams of one and 6 decigrams of the other to produce the *access* (1)*. This dosage, however, could vary from each kettle, pot, or batch which we started preparation, this product being little constant, unsounded in its action, like the rest of all those who have a poorly defined composition. The pill form (with medicinal soap for excipient) seems to me more recommendable.

The alcohol solution is more active. Although, its acrid and unpleasant taste is almost impossible to disguise, even mixed with very flavored cream. I doubt you can give it to someone without unbeknownst. Added to liquor the resin precipitates itself immediately to the bottom. It must be placed above an equal volume of thick syrup and swallow the whole briskly, by mixing the least possible the layers.

« The maximum effect of a dose is obtained from me if I swallowed it one hour before a meal. If it is after a meal, the *access* happens 3 or 4 times later. If it has been awhile before getting to dine, the *access* is weaker, and it occurs so, to say in two phases, the second *access* time, is when I start to eat.

« The association of Opium with Hashish only offered me nothing remarkable: a long sleep is to be expected.

« Following these experiences. I have only experienced as discomfort, and irritation of the throat, which I am, predisposed; but I know a few people that hashish as managed to give heaviness in the head without any disorder of the imagination.

It seems that many people are recusant. A student had taken dose twenty times stronger than me, without experiencing anything at all; a gram and a half of *haschichine*'/ hash-resin to another Student (subject to congestion) has simply caused *Spermatorrhea*.

« I do not need to say that hashish taken at evening is more likely to bring sleep that in the morning, where the need of sleep is sufficiently satisfied.

(1)* The active doses of *Hash-resin* /*Cannabine'*, *Haschichine*, varies in a considerable manner depending on the provenance of the product and the idiosyncrasy of the observer. We always believe, after our personal experience, that it is prudent to start with smaller doses than those indicated here, of 5 centigrams, for example.

« If I had a hand full of truths, said Bernard le Bouvier *de Fontenelle* (1657-1757); I would hesitate to open it. »

This reflection should come about Hashish as if it is address to the vulgar, who might be tempted to cause without discernment these explosions of ideas and images which we have just discussed.

« I threatened those who would not have the excuse of legitimate scientific curiosity, of the eventuality many unpleasant impressions if they do not fully possess the art of diversion. Myself, in my last experience made in the forest of *Rambouillet*' (1)*, I suffered overwhelming feeling, my will abdicate before so many Ideas that I could no longer master or control myself.

« I imposed myself as a task to find a special title to this article, and after having had the satisfaction to have imagined twenty and to have knowing how to make a sort of, I could not help but think about this problem, which I knew thought to be resolved.

« I long struggled as a devotee, which pushes the temptations, delighted to find in sleep a refuge from anxiety which resulted from this obsession unless it is anxiety itself which has determined the obsession in sleep. I believe that in these time a cup of coffee would have given reinforcements to my will that was giving way, without a doubt under the impression of sleep. To be verified.

« I still have to check also if, as I suspect, the intensity of the *access* is not proportional to the amount of the dose. Thus, if it takes 4 decigrams of *haschichine*'/ hash-resin to get intoxicated, 3 decigrams will only give you as a light numbness. It seems that the breakdown, rupture of balance is brought suddenly as if the last drop of water overflowed a vase.

« Of course, in my last experience, as I submitted my brain to the test of intellectual operation, I have had fewer hallucinations or rather the illusions were not missing. The object of which I had to fix, my eyes became like one of the questions-cards where, in a drawing, one ends up distinguishing a Cat, a Shepherdess, a Prussian, etc. Moreover, these subjective Tables were, artistically designed.

(1)* *Rambouillet* is ironically among other things a Forest describe by François Rabelais (1494-1553) within his Pantagruel Novel. Also, Rambouillet is, the Manor build around 1368, which become a Medieval Castle where his friend King François the First died in 1547 nearby to a vast forest and town of Rambouillet.

« I would add, in closing, that many of these experiences have been check overseen by a Doctor of my friends (the Dr. Decaye). (1)*

« The dose varies obviously according to, whether we are more or less sensitive to its action.

« We can rule out sleep from the movement, the reaction of the will; but then the effort is accompanied by a painful feeling. It is, for example, a fixed idea that constantly returns to the charge, burden, as a dogmatic opinionated fly, or on the contrary, an idea which we want to fix and does not cease to Escape.

« I have never seen the fatty extract dosage act as marked in Treaties. It takes at least a decade of grams. The alcoholic extract taken from the central pharmacy had to bring to a dose of 2 grams. For the Dawamesk, the dose is well 25 to 30 grams. » (2)* ///

Here are advice and strong practical data; attached to the axioms which we give in our Treaty conclusion, they will be, we hope at least, a valuable aid for the young neophytes who want to *haschicher'/ hashishized* make use of hashish safely without danger to their health.

(1)* Dr. Paul Decaye, Précis de Thérapeutique Chirurgicale'/ (Handbook of Chirurgical Therapeutic). Paris, 1882.

(2)* English Summary dating 1883 On the above Article; from, *The Journal of Nervous and Mental Disease. -1889-*, p. 449:

"The Art of Varying the Effects of Hashish."

L'Encéphale', Sept. 15, *1881*. By M. Jules Giraud. (3)*

The article on Cannabis Indica, which is more or less of a psychological study, which makes some statements of interest to the Therapeutics. Speaking of the profound physiological effects of the drug and destroys the hallucinations by sleep. Coffee or Tea causes the patient to reassert his personality, while Opium tends to cause sleep, which Cannabis sometimes fails to Do.

(3)* For a summary of Jules Giraud book *Testament d'un Haschichéen'* from Raymond Meunier, dated 1913, see, p. 213 of the present Treaty.

THE PHYSIOLOGICAL, THE PSYCHIC, AND THE PATHOLOGICAL EFFECTS OF HASHISH

Summary. – The General and Specific Effects of Hashish. Paul de Régla (1838-19..) Observations and Opinion of the Physiological and Psychic effects of Hash – Dr. Moreau de Tours (1804- 1884), Pathological Effects. – The Passion of Smoker, Eater, and Hashish-Drinker. – Psychic anomalies, abnormalities. – Brutishness from Abuse. – Characteristic – The appearance of the Haschichéen' / Hashishin / Hashish-user. – Hashish and Alcohol. – *Translated excerpts from; – Jules Giraud (1841-191_/8…) on Hash, the Chemist Jacques Personne (1816-1880) Cannabis, chemical formulas. Ch – M.M. Bouchardat (1806-1886) M. Dorvault (1815-1879) – Dr. V. A. Racle (1819-1869) on Nepenthes, Elixir, and Electuaries. – Dr. Jacques Dalechamps (1513-1588) 16th-century Medicinal Cannabis Texts. – *Le Livre Rouge, 1842.* Hortensius Flamel / (Éliphas Levi (1810-1875), Jean-Marie, Ragon (1781-1862)).

Arrived at this point in our study and knowing full well that, according to personal temperaments, the action of *haschichéennes'*/ Hash-based preparations is among the most various. We must address in this Chapter the general effects that produce the different preparations of Hashish on old consumers, in a word those who may have made some abuse of this substance.

These effects are two different orders. Also, we will classify them into *Physiological* and *Psychological* Effects & *Pathological* Effects.

I – THE PHYSIOLOGICAL AND PSYCHIC EFFECTS.

Here, according to Paul de Régla (1838-19..), is a description of the effects of hashish (1). We have already seen, He tells us that these effects differ in expression, following in accordance with; the nature, the temperament, and idiosyncrasy of the subject.

(1) *Les Bas-Fonds de Constantinople'*/ (*The Shallows of Constantinople*), p. 231 and following pages.

« For some people, the effects remain null, even at a dose of 2, 50 grams, which does not render to cause more or less intense *cephalalgias*'/ headaches. To others, the drug produced confusing visions, of short duration, more often painful.

To some, Hash even produce a Hysterical form of crises, where confounding the Strangest and the most Burlesque sensations, without any of the smallest voluptuous Image.

« Most often, the Phenomena Occur in perfectly distinct Frames /Tableaux', Paintings, succeeding each other in more or less long intervals. These Paintings, composed of Images of great intensity, of shades and light, they are often independent of the Will. However, what always happens, in the cases of *Haschichéennes*'/ *Hash-based* vision and sensations. It is a clean clear and well-sliced Phenomenon of the Duality of the Duplication of the Higher Superior Ego and the Inferior Ego.

There are indeed, Two Individuals within the being summited to the action of Hashish: One who Observe everything that happens keeps his cold-blooded composure to the point of being able to take notes on the strangeness of phenomena that agitate the body. The Other, still struggling with the First, absolutely Subjected to the effects of the Magical Substance.

« As soon as the crisis began, the struggle occurs between the two individualities, and it is not always the reasonable One who has the top hand. From this fight, conflict, as results, when pushed to the extreme, excruciating physiological and painful psychological sensations. It is this pain that brings the momentary triumph of One of the Two individualities; that of the organic life with its requirements, its instincts, its needs. Alternatively, that of the Soul or the Me /le Moi', with its idealities, its aspirations, and its needs, often in contradiction with the electro-organic phenomena. One having its siege in the cerebellum and the spinal cord, the other in the Brain itself, said properly. Strange duality whose Hermetic Philosophers named, designated those elements under the names of Astral Body or Plastic Mediator and those of *Mens', lies, fable*, of the *Me* or *Angels*.

« Which of these Two individualities dominates, especially if it is the irrational, the instinctive, the electro-organic, or the *modern monkey*, transform himself in its turn to take part of the notion of his Being. Moreover, becoming the very object that makes the background of the Painting or the Image.

It is to say; (for we feel that we need to use here comparisons to help us, to be better understood). It is sufficient that someone having at this time even some influence on the hashish-user, pronouncing the word *pastèque*'/ watermelon, or *courge*'/ squash, or donkey, Devil, etc. For him, to imagine himself being immediately the object or the being named or appointed. Losing so, of his intelligence and the feeling of his individuality, the subject, is no longer Paul, *Jean*'/ John or *Jacques*'/ Jack; He becomes the object or even the thing, any subject cited and whose idea has predisposed, impressed into his Brain. From these *intellectual engravings* result of sensational impressions, also, stranger than unforeseen, whose memory is so perennial, vivacious that it remains imprinted in memory cells, even though many years have elapsed since their production. »

In Egypt, many Natives indulging in Hashish, as at home among us at lot often indulge too much in alcohol, for simple enjoyment, pleasures. Some smoke, others eat this substance and depending, following on the kind of consumption, the *Haschichéen'/ Hashish-user* may experience some discomfort, some pleasures, enjoyment, and even different diseases, ill or illness.

So, as the smoker fasts on an empty stomach. It is just like the Alcoholic and the *Morphinomane*'/ Morphine-addict, without strength, without energy, without spring. He needs to absorb a dose of poison, to recover his organism, his personal inner *bête'/ beast*. His passion leads him to two forms of alienation, both incurable: chronic Melancholy, generally without delirium or apathetic dementia; the smoker is there placed on his seat, on his couch, as an inert mass.

If we smoke It with the impossibility to satisfy his violent passion, Ones heals from his physical disorders, experiences, but never of the mental disorders. Moreover, the Hashish smoker sleeps well, has no hallucination, the vegetative functions of his existence usually is accomplished in an entirely natural way.

The State of the Hash-eater is much more serious: whenever one absorbs this drug, he goes through real hallucinating drunkenness, euphoria, often very violent, which soon leads to dementia, even to the authentic pure folly of madness itself from the abuse.

How does the poisonous, toxicity act?

This question would be much too long to discuss here. Also, we refer to readers who would want to study this and the many works on medicine to take note of the works mention within the treaty and sources. More particularly to the (extremely rare)* works of the Italian Dr. (Giovanni)* Battaglia (Birth n./a., become a founder of the Brisbane Fascio in 1910, died in 1943 at an Australian Allied P.O.W. Interment camp)*. We will only say that we believe, the poison acts on the cells of the cortical layer of the Brain.

In relation to the Pathological effects, we will study them with the help of the famous Psychiatrist, the Doctor Moreau de Tours.

II. – THE PATHOLOGICAL EFFECTS. (1)*

The Dr. Moreau tells us (2) in regard to the Pathological effects, « hashish does not make a point of exception to the other plant's substances whose actions work mainly on the nervous system.

« The abuse of Hashish, while strongly shaking the intellectual organ, in exaggerating its action, by exalting the overall sensitivity. Throw's the individual who is subject to its influence in a wholly imaginary world. By transforming somehow his perceptions, his sensations and as far as his instincts, without, however, remarkably obscuring enough his conscience, his *me*. To prevent him from judging and appreciate healthily the new situation in which he finds himself. The abuse of hashish, I say, can, in the long run, bring even more serious disorders, that seem to break the springs of the psycho-cerebral machine, by means of Straining it ».

Although, some medical doctors pretend that wine and liqueurs, alcohols in general, Absinth, Morphine, and notably Ether, are much more to be redoubt than the use of Hashish.

(1)* Also see, The Herbs Dangerous; in 4 parts: part 1, The Pharmacy of Hashish, By E. Whineray, M. P. S. part 2, The Psychology of Hashish, By Oliver Haddo. part 3, The Poem of Hashish, By Charles Baudelaire, (Translated into English.), part 4, Selections illustrating the Psychology of Hashish, from the Hashish-Eater, By H. S. Ludlow, from Aleister Crowley (1875-1947), first published in the Equinox, Volume 1, Number 2, September 1909. Also recommending other relating Aleister Crowley's works as Liber Aleph: the book of Wisdom or Folly, his Novel, Diary of a Drug Fiend, first printed in 1922, and Moonchild written in 1917, first published by Mandrake Press in 1929.

(2) *Recherches sur les aliénés en Orient*.'/ (Research on the mentally ill in the East, Orient).

The abuse of Hash alone during many years can bring the following disorders to the *haschichin*' or *haschiéen*'/ *hashish-user*. In Arabic *haschach*, experiences by the long abuse a constant state of sleepiness, daze, numbness of the intellectual faculties, in which disappears the spontaneity of acts: the faculty of thinking, of willing, of determining self, etc., etc.

These anomalies of the spirit and feeling, these *psychic anomalies*, reflect out on the outside on the face and the physiognomy by some soft, flabby lineaments, features, without expressions, by completely slaughtered lineaments, by pendulous lips, dim, dull and languid eyes.

Without any expression, with eyes rolling in their sockets or often with an automatic fixation, with beasty, wild stupid eyes, idiots, as the wax figures of cabinets'/ showcases.

As for the appearance of the *haschichin'/* hashish-user, it is soft, slow, without any energy.

In Egypt, where the hash is quite consumed, it is no more dangerous than alcohol and the wine in our old Europe.

At this point in our Study, it may not be irrelevant to enter one of these establishments, where is consumed hashish.

Let us Go Now for this to Constantinople.

To its Coffee shop or rather the *Bouges'/ Shady Bars* of Constantinople, where we consume *Madjoun*,' is called *Maschichehs'.* If you want to know a perfect typical one, we will describe it to you according to Paul de Régla (1). We enter: « Suddenly, the strangest spectacle presents itself to our view. In a room, longer than it is wide, dimly lit by a lamp where burns, in one of the most common olive oil, three rolled cotton wisp (Judaic shape lamp, suspended by an iron wire in the middle of the ceiling). Is found, standing against the bulwark wall, sitting on mats and cushions, around twenty individuals presenting all the types of Muslims from European Turkey, and the Turkey of Asia.

(1) *Les Bas-Fonds de Constantinople'/* (*The Shallows of Constantinople*), p. 222, 1 vol. in12, Paris, *Tresse* et *Stock*, 1892.

All these consumers silently drink their cups of coffee, and smoke, methodically, the traditional *chibouc*'/ chibouk or the new modern cigarette, thereof swallowing the smoke and blowing it out, by the help of aspiration and a pronounced sigh.

At first glance, the scene only appears vaguely, because it is dimmed by the black and thick smoke of the fixture, and that which comes from the combustion of tobacco. It takes a certain time for the view, to familiarize with this atmosphere, to allow you to distinguish different objects and the right men's that make up the whole of the picture.

« To the left of the room is a rudimentary furnace, bleached with lime, on which, during a charcoal fire, rests a sort of hot-water bottle in copper, containing the hot water for preparation of coffee and tea. Above the furnace hung on the wall, several small copper coffee pots with a long wooden handle and the capacity of one to three little cups.

« To the right and the left side of the furnace, a series of Tin or white iron boxes containing powder coffee roasted slightly, but finely crushed; the pure black tea and green tea mixed with a little cinnamon and cloves. Add some hemp or rather flowers of male Egyptian hemp or Indian hemp when infusing drinks.»*

Would we not say of a true Teniers, which this careful description; is nothing yet? Because we are only in the vestibule, the antechamber to the sanctuary in which we will soon penetrate with our wise scholar guide, having, however, having examined the staff of the first room, of everyone, waiting to get in the reserved private room.

It is, Paul de Régla who first describes to us; « to our right a beautiful and magnificent, tall old-man, Azis, a weld known Turk of the Imperial Harem. Which when Young, came to Constantinople, he started with the trade of *Caïquedji'* and became the servant of a famous *Khodja'* Professor of Occult Sciences. The latter died without leaving any children, Azis succeeded him in his lucrative post and soon became one of the most famous Magicians of Stamboul. Today our character is as rich as influential: he has three legitimate women, five children, eleven beautiful slaves, all handpicked.

« With his long white beard, his calm and dreamy eyes, a great green turban wrapped around his nose and a great long coat garnish with fur that carefully wraps his August, majestic person from head to toe. He represents to us the perfect old Turkish Gent type, regretting every day, the time of the Janissaries' epoch, and the beautiful, excellent times, where it was allowed, under the pretext to try out the blade of his Yataghan. To slash of a single blow, the head of a Jew off or that of an infidel dog.

« This Great Devil of a Man seated there in front of us, who smokes so severely of his Persian Narghileh'. While his left hand methodically recites his long string beads of amber; with a modern stambouline suit, all in black, highlighted the seriousness of an elongated face, cut in two by a strong and long white mustache. He is ... the Head-Chief of the Beggars of Stamboul, the illustrious Greek V... which everybody talks about but that few people know.

« His Neighbor of Bulgarian type and costume is one of the main lieutenants of the famous Don Giovanni, the King of Thieves which we will present to our readers shortly.

« The One, who is nearby him, is so dark and melancholic; he is the spy N., Bey, one of the Secret Agents of the Palace, also known by the Lieutenant of the Thieves, they know themselves personally. They are now Silent, quiet..., in an instant, they prattle like Old Friends, of the hardness of Time, of the scarcity of money, the lack of Rich Tourists ... and the Great Kindness of the reigning Sultan.

« This other one, with red pants, as worn by our Zouaves Officers, twenty years ago, he was a famous *Circassien*'/ Circassian, a Chief who, in a pinch, will sell you one or more Slaves. Received in all the rich, the esteem, and influential places. He sometimes strolls through the lounges, this strange enough *Turcomaure*' neighboring of Coffee Houses, where He hides His treasures of Human Flesh, (Slaves).

« This other One here, he is a Military Doctor: such is said that he does not frequent or attended the Noble Establishment of Ali bin Mohammed (this is the name of the *Cafetier*'/ *Pub Owner*), that He only does in the interest of His studies of Psychic-Medicine.

However, the brave Aesculapius is so conscientious, so persevere in this kind of study that he will soon lift the door and go into the next room, where He will then engage in an experiment in *animâ vili*.

« Here he is, do you see in the little corner, this fellow guy who is crouched on his legs, clad in the newest Turk dressing from *new* Turkey. Resembling, even more, with his long nose and small sparkling lustful malice gray eyes, to a goat than to one of our ordinary vulgar fellow, he is illustrated, as *Abracadabrant',* excessively tall, bizarre, Astonishing! *X*. *Effendi*, the author of the pieces which, debited by the messy, grubby /*Garaguse'*. Prepare, during the forty days of great Muslim fasting, the delights of the Turks ladies, damsel and Turkish Dames.

« This Good-fellow there, is a genuine Satyr, also sought for, by Muslim women and he is feared, dreaded by husbands. Nothing stranger and more dirtily picturesque than his conversation. Raw words content does not cost him anything; and the Marquis de Sade' (1)* is but a small Saint John, next to Him, for splitter of all the virtues and all seemliness, like decorum, as keeping in good taste.

« The other individuals, Turkish, Greek, Jewish and Armenian, are only but Lords of little importance: regulars or simply curious, they come here as they would elsewhere, the story of spending one or two hours of killing time. »

Such is the staff which composed the first room of this Borgne'/ coffee-shop; we follow our guide and penetrate with him in the reserved lounge. What he called the « sanctuary of sanctuary's, » in the Temple devoted to the *fairy of the logis*'/ dwelling place, in the sacred asylum where float the Houris, the young Virgins of the Paradise of Mahomet.

Enter! Step inside.

« Here is precisely the crisis which begins among a big Syrian devil; he erupts into a crazy laugh, going *crescendo*, up to a point to print his organism with shaking which could have been made by some successive electrical shocks. Laughing to the point of cry, the Syrian has his right-hand fingers curled inside, his nose that he seems to caress it up to down.

Moreover, as if this proboscis, the appendage had suddenly acquired an inordinate length.

(1)* Note that the **Marquis de Sade, Donatien Alphonse François** (1740-1814), a French nobleman, revolutionary politician, philosopher, and writer, famous for his libertine sexuality. Sade was incarcerated in various prisons and an insane asylum for about 32 years of his life, and three years in Bicêtre Asylum.

« At this very moment, a boy, Ali approached to deserve us of our cups of coffee.

« All of a sudden the *Haschichéen*'/ *Hashish-user*, suddenly restless of the head, turning it from right to left and making superhuman efforts to retreat, exclaiming, in a groaning and wrathful voice: – Do you nicely want to go away you Devil *Cafetie*r'/ *Barista*! Do you not see that you have walked on the tip of my nose?

« And struggling more and more, laying both hands on an imaginary nose, engaged in the expressive pantomime of a man who would want to defend this appendage against the attack of a being whichever, he adds: - However, would you nicely leave... Do not you see that, thanks to Allah! My nose has grown to the point of going up to your feet and you walking on its end ... That puts it in compote! ...

« Then a laugh burst even slower; and the crisis ceases. The rational, reasonable being takes over, and our Syrian say quietly:

- Where in the devil had I the mind to believe that my nose had been able to stretch out to this point?

Moreover, I am now touching it, rubbing it intensely, there he said with surprise: - However, that hurts me, roughly, as if one had vigorously pinched me.

« And, in fact, fellow readers, you have seen him, his pale nose, just now, could compete with that of a zealous follower of Bacchus. »

We would not know how to paint with more truthful scenes what took place in the *Maschichefs*' of Constantinople. We will add that in this Capital, it is primarily hashish which they consumed. Since that the smokers of opium, as are so many in China and Japan, are very rare there; barely a few Persians and a few Syrians use of this unhealthy drug.

*Hashish is often associated with a mixture, likewise, press with Opiate, or various Narcotics or Aphrodisiacs. Moreover, some of the most widely used mix preparations Names are; Gunjah, Charas, Majoun, Dawamesk, Chira, Takrouri, and Kif.

Furthermore, appended below to underline and mention, that a lot of the above Texts on Hash and Hemp Contained in these First few Chapters of the Ernest Bosc Attributed Hash Treaty come from Quotes from a Prodigious Belgium Medical Scholar, Surgeon, *Dr. Victor Alexander Racle (1819-1869). A grateful student of M. Philippe Boyer* his first master surgeon professor at the Paris Hospitals*. A protege of M.M. Bouillaud, and Student who become co-fellow to among other the famed Haschischin Club Member M.M., Dr. J.-J.Moreau de Tours,* a well-known friend of the Paris Lobbies and Hospital Sceneries and National Office Board.

See, ***Complément de l'Encyclopédie Moderne Dictionnaire Abrégé des Sciences, des Lettres, des Arts de l'Industrie, de l'Agriculture et du Commerce'***. Publié par MM. Firmin Didot Frères. Date of Original Publication 1846 to 1865 tome 5 ... V. Racle; *Hash Article, which is* quoted in parts within the First Chapters of the present Bosc Treaty. Among other Article Racle wrote for the Didot Encyclopedia, also did other Famed Scholar of his era in their covered field of expertise. A noted text of relating interest to narcotics substance found within the Encyclopedia by another famed co-writer, the Archeologist Alfred Maury, who writes on the use and properties of *Narcotic Magical Mirror* and *Magical Objects* of Egypt and the Orient, India and of the Antiquity.

Other Published medical works by Dr. V. -A. Racle:

- *Recherches sur les affections du cerveau*, dans les maladies générales'. Victor-Alexandre Racle / Paris : Impr. Rignoux , 1848.

- Leçons cliniques sur les maladies du coeur et des gros vaisseaux professées à l'hôpital de la Charité', Jean Bouillaud ; recueillies et rédigées par le Dr V. A. Racle,... / Paris : Moniteur des hôpitaux , 1853.

- Traité de diagnostic médical ou Guide clinique pour l'étude des signes caractéristiques des maladies'. par le Dr V. A. Racle, Paris : J.-B. Bailliére , 1854,

- Des Diathèses', par V.-A. Racle,... / Paris : Typographie et lithographie de Mme Smith , 1857.

- *De l'alcoolisme »*, par V.-A Racle,... / Paris : J.B. Baillière et fils , 1860.

- *Traité de diagnostic médical, ou guide clinique pour l'étude des signes caractéristiques des maladies'*, par V.-A. Racle, Paris : J.B. Bailliére et fils , 1859.

- *Traité de diagnostic médical: guide clinique pour l'étude des signes caractéristiques des maladies, contenant un précis des procédés physiques et chimiques d'exploration clinique'*, par V.-A. Racle,... / 6e édition présentant l'exposé des travaux les plus récents', Paris : J.-B. Bailliére et fils , 1864, 1868, 1873, 1878.

- *De la Glycosurie*, par V. A. Racle.

- *Guide du médecin praticien*: résumé général de pathologie interne et de thérapeutique appliquées', François Louis Isidore Valleix 1- éd., Paris : Baillière, 1842- / 4e édition / Paris : J.-B. Baillière et fils , 1860-1861.

Dr. Victor A. Racle translated excerpts from:

THE COMPLÉMENT DE

L'ENCYCLOPÉDIE MODERNE :

DICTIONNAIRE ABRÉGÉ

DES SCIENCES, DES LETTRES, DES ARTS

DE L'INDUSTRIE, DE L'AGRICULTURE ET DU COMMERCE

FIRMIN DIDOT FRÈRES, FILS ET CIE.

IMPRIMEURS-LIBRAIRES DE L'INSTITUT DE FRANCE

…1852-1865…

Belladonna. (*Botanic and Therapeutic.) Atropa belladonna*, perennial herbacious plant, deadly nightshade. Plant of the Solanaceae family, *penlandrie monogynie'* of Linnaeus, Carl (1707-1778); one of the most poisonous of our climates. The belladonna preferably grows on the edge of roads. In parts of the woods; it rises to the height of three or six feet, and sometimes forms a bush with a rounded crown; its stem is green, cylindrical, dichotomous; leaves are alternate or geminate, acute, entire, soft to the touch, of a dark green, hairy on the veins. The flowers are solitary, pendants; calyx with five divisions, treble; corolla campaniform', with five rounded lobes, of a dark purple; five stamens, inserted on the corolla, with filaments bent inwards; bilocular anthers, opened by longitudinal slits; pistil hatch on a yellow disc, composed of an ovary surmounted by a stringy style shape, flattened stigma, bilobed. The hedge is a weakly downhearted berry, about the size of a cherry, green at first, later purplish black, crowned on the chalice and containing kidney-shaped and chagrined seeds.

We insist on this description because the belladonna is very common, and the appa' pleasing fruit flavor, with a resemblance to wild cherries often children and even grownups eat it. However, it is easy to tell the cherry fruit from the Bay of Belladonna: it is crowned with a calyx persistent and contains kidney-shaped seeds and make miserable on their surface; the wild cherries /merise' does not carry any calyx, and contains a nucleus; these distinctive characters can be appreciated even on the fragments of belladonna that are rejected by vomiting.

Belladonna owes its poisonous properties to an immediate principle, discovered by Dr. Rudolph Brandes (1795-1842), the *atropine*, which behaves like an alkaloid. This substance abounds in the root; its proportion is less in the leaves and fruits. Some animals, such as rabbits, can feed on belladonna with impunity; but it is an energetic poison for the dog, for the birds, and for the man. It is certain that an adult and healthy person can safely consume some berries of belladonna, but it would be wrong to rely on these exceptional facts and to believe that we have been pleased to exaggerate the poisonous properties of this plant. M. Gaultier de Claubry (1792-1878) had the occasion to observe them on a large scale; fifty soldiers camped in the wood of Pirna, near Dresden, threw themselves quench their thirst on berries of belladonna, and eat each one in various quantities; they experienced the symptoms of poisoning; some were found dead at the very foot of the bushes from which they had picked the fruit.

The symptoms of poisoning varied with the amount of fruit ingested. In general, there is nausea, vomiting; the eyes are red, haggard; the pupil is extremely dilated and motionless, with disturbance and even abolition of sight; there is a joyful delirium, rarely fury. The patient continually passes from calm to agitation, from taciturnity to looseness, which is of the most disorders. We also observe the dryness of the throat, the impossibility of swallowing, and sometimes of speaking; circulation and respiration present variable phenomena. Pupil dilatation and delirium are the most consistent and characteristic symptoms of belladonna action. No counter-poison is known from this point. Consequently, the treatment of poisoning consists first of all in provoking by emetics and purgatives the evacuation of the ingested fruit, and then in fighting one by one the symptoms which will manifest themselves; it will be good to administer coffee if there is drowsiness.

Belladonna is easily absorbed by the skin covered or denuded of its epidermis, by the mucous membrane of the eye, stomach, intestine; the main effect which results from this absorption consists in the dilatation and the immobility of the pupils of the two eyes, with more or less pronounced disorder of the vision. This effect is obtained on both eyes by applying the belladonna on one of them only. The henbane shares this property with the belladonna, but to a lesser degree. It is used in the treatment of eye diseases when it comes to combating spasmodic tightening of the pupil, preventing adhesions from becoming established between the iris and the other inner parts of the eye. , or when one wants to avoid the sting of the iris in the operation of the cataract. Belladonna extracts united with mercurial cerate is successfully used in cases of iritis.

Belladonna has been proposed as a substitute for opium to produce sleep, but it succeeds very badly in this case, and at a slightly elevated dose it produces agitation rather than calm. However, it has an astonishing action of the most marked on the contractility of the muscles and the sensibility; it has also been used successfully in painful and spasmodic affections. It is very successful in neuralgias which are not intermittent; she calms pain of acute gout, rheumatism, acute olite, uterine tenesmus, and bladder. It is used with advantage to stop the spasmodic contraction of different muscles, to decrease the stiffness of the neck of the Uterus, Womb, which in some primiparas is energetic enough to oppose Childbirth. It calms the spasm of the Urethra, which sometimes accompanies the acute blennorrhagia. Finally, it renders great services In the spasmodic tightening which accompany the fistula of the anus, in the Coqueluche, etc. It was put to use, but without Success, in Hydrophobia, epilepsy, tetanus trauma, madness. The Doctor Samuel Hahnemann (1755-1843) is one of those who most insisted on the property that owns the Belladonna of preserving from scarlet fever, scarlatina. If from the beginning of an epidemic this condition, we administer Belladonna to children and young people from the locality where the disease develops, these people are subtracted from the influence beyond scarlet fever contagion. Dr. Velsen gave this agent to Two hundred and Forty-Seven people, which only contracted the disease. Dr. Friedrich Wagner's research would prove that at most one child is lost in sixteen when employing Belladonna, while died one out of three when it was not employed. A More recent statement on all the Observations published in France, in Germany, in Switzerland, and in Tyrol, which shows that out of 2.027 individuals to whom the Belladonna 1.948 were preserved from scarlatina, and 79 contracted it (Bayle). In the end, the recent research (1840-1841) of Dr. Stievenard of Valenciennes confirms the prophylactic properties of this plant. (*Bulletin de l'Académie Royale de Médecine*, February 1843) His essays were undertaken at a time when Thirty sick people out of Nighty-Six had already succumbed at a village: Of the two hundred and fifty persons, two hundred took belladonna and were preserved; Of the other Fifty, Fourteen were taken by scarlet fever, and Four perished. In another village, among the children who attended the communal school, those who took Belladonna were only to survive, be preserved. In this case, Belladonna is limited to preventing eruptive fever, and it does not cause any accidents by itself.

Belladonna is administered in powder form at a dose of five to ten centigrams per day. Desiccation does not make the root to lose the plant properties, as it happens for most medicinal plants. Although, it decreases the activity. The extracts prepared by the expression, by displacement, by alcohol, are very active. However, they alter easily. The Alcoholic Tincture is safer In its effects. Finally, sometimes we use Belladonna extracts incorporated into a fatty body, that is, in the form of an ointment. When using Belladonna for scarlet fever, scarlatina, it should continue to be used for nine or ten days. Dr. Racle, Tome Premier, (1856), p. 437-440

Elixirs. (Therapeutic.) Alcoholic or Ethereal Tinctures, more or less composed and charged with a variable number of vegetable principles enjoy various properties. Almost all of them are exciting or tonic, like bitter elixirs, of gentian, of long life, etc. Preparations which do not contain Alcohol or Ether for solvents are not by Elixirs, although sometimes given the name, like the visceral Elixir of Hoffmann (1)*, the Paregoric Elixir of the Pharmacopoeia of London, etc. Today, Elixirs are called Tinctures, of *Alcoholates, and of Etherolates'* (distillations of sulphuric ether with various aromatic substances)*. Dr. V. Racle, p. 758

Electuaries. (Therapeutic.) Soft or semi-solids, medicines composed of powdery substances, amalgamated with the pulps, edited juices or extracts, and moistened with syrups, honey or glue solutions. Soft Electuaries were hardly known but to Doctors, the name lying confections, opiates, Theriac, etc., while those who become robust and therefore easy to transport are known to all; they, in fact, constituting, tablets, lozenges, pills, etc.

We can put into the Electuaries all known drug Substances; the list of those the Elders use would include several hundred and maybe even a thousand different denominations. Indeed, were attributed an incredible number of therapeutic properties to some substances, of which they did not possess. Therefore, into Electuaries; thus we see including vipers, small dogs, pearls, Hyacinth, and a large number of precious Stones, various materials of human origin, etc., etc. The lack of effectiveness of these agents made them outlaw, and today therapy by any of these preparations likewise embarrassing and repugnant as they are of little use, or issue.

The purpose of the efforts by Doctors and Pharmacists in our time is to simplify the medical matter and to bring back as much as possible the way she employs a true chemical purity. The advantage found in this research is that we know very exactly the medicine that given, and that we can determine precisely undermining the dose. Once we gave the bark of Cinchona in nature in the treatment of fevers; but we were sometimes exposed good, sometimes evil. Indeed, the active part of this bark, quinine could be in greater or lesser amounts. Sometimes it was hidden by foreign principles were what to do and who came to counterbalance or destroy its action. Today, quinine, given in nature or the condition of sulfate, no longer neither patients nor doctors exposed to these uncertainties. Similarly sought to surprise all the secrets of nature by extracting the active drug of all plants, some animals are also used in medicine (cod, horn, sponges, nerve, cantharides, etc.), and finally those of mineral waters.

Giving today preferably the active part of the drugs and not the raw material which it provides, as done in the past.

It is the secret of these changes of drugs, which are constant in therapy, and which the public do not clearly see the cause, willing to attribute to uncertainty and the doctor's spirit of experimentation.

As a result, simple drugs have vogue these days, the compounds have fallen into disuse; which we do not mistake. Although, any simple drug cannot be used in its State of purity or dissolved, diluted in water; It almost always combines with other substances to use it without disgust, to keep it into the stomach, finally, to prevent it from acting too aggressively on the body. On the other hand, it must extend in a more or less abundant vehicle to reduce and extend the action; and finally, there are often hidden in part, so that whether little by little and only as a result of the decomposition of the body that it contains. So, by a sort of return to what existed in the past, we are obliged to remake complex drugs, although one wishes to use only chemically pure agents. Some examples: sponge powder once succeeded wonderfully in the treatment of *goiter* and *blocked obstruction of glands.* When we found the active principle, iodine, we wanted more use from this single body. However, it cannot be supported by the stomach or respiratory, and skin. It took to turn it from potassium iodide, lead, sea cure, etc. These bodies are still poorly supported, so, that must associate them with extracts, syrups, powders, and, therefore, fall back into a complex composition like that of the raw material which had provided iodine. Recently still it was associated with oils (iodized oil) for the same purpose. Same remark for iron, quinine, Morphine, Opium, Digitalis from the Foxglove, as for Veratrin which comes from the Hellebore, etc., etc.

(1)* Also see E.T.A. Hoffmann (1776-1822), "The Devils Elixir" in German *Die Elixiere des Teufels Publish in 1818.*

The conclusion to draw from the remarks is we should not neglect or reject with disdain the electuary compounds. They are useful, often indispensable, while their simple base is sometimes difficult to administer and often dangerous. Recently still it was associated with oils (iodized oil) for the same purpose. Same remark for iron, quinine, Morphine from Opium, Digitalis from the Foxglove, as for Veratrin which comes from the Hellebore, etc., etc.

There are many compendial; it is to say ready-made electuaries in pharmacies; such are the Theriac, Mithridatics, the diascordium'/ diascord, translucid /diaphoenix,' said for kind of opiates; many kinds of pills, blocks, tablets. We can also Cook lecture electuaries, that composed by the doctor according to the need of the moment. Given for excipient, composes of dried roses, of extracts of various plants, depurated plant juices, fruit pulps, or fine powders various rendered mushy by the addition of Honey, Sugar, Water, Syrup, of Cinnamon, etc.

Add a small amount of the active drug you want to make, and it aromatizes, in order to make the mixture palatable and easy to digest. Finally, we split it into several doses, each of which contains a certain weight of the main drug. Dr. V. Racle, p. 728-730

Nepenthes. (Medicine). … What is Nepenthes? The doctors and the botanists, the commentators and the scholiasts have in all know its nature and origin. Special Treaties have even been composed on this subject, but it is doubtful that one will ever reach to solve this problem because the author's own expressions almost authorize one to consider the Nepenthes as one of those arcana of which the possessors hid with jealous care, the origin and the mode of preparation.

Based on analogies, at first, we thought that it was henbane, Belladonna, Datura, finally most of the viruses Solanum. Others believed find Nepenthes in opium, tobacco, coffee. The comments made in recent years on the singular preparation named hashish allow a more legitimate rapprochement between this substance and Nepenthes. In the first place. Must be eliminated from the comparison coffee and tobacco, which have none of the properties of the Nepenthes. Besides Opium or viruses Solanum does not produce forgetfulness of this world of pain, only on the condition of producing sleep; but, this sleep, heavy and artificial, and incidentally not without accidents, was certainly not the purpose that could offer the beautiful Helen. Instead, it is very likely that it was during the waking state which the effects of Nepenthes were to occur. Though certainly there is no direct evidence in favor of the new opinion, she is far more satisfying than all the others. First, the effects of hashish are especially in a condition of intelligence in the middle of which there is a semblance of happiness, and where joy translates into laughter. These effects are accompanied by no change in movement, no tendency to sleep; the appetite is increased. On the other hand, Nepenthes is referred to as the name of the drug (φάρμαχον). It is a compound substance, as *hashish*. Moreover, as for the question of if the formula of preparation of this nature could be preserved for thousands of years, we would not be able to find an objection: which the Orient still has accustomed us to more extraordinary facts. So, until further notice, the latter view is more likely than all the others. (See), tome V for Supplement, *haschisch*. Dr. Racle.

By, (V. Racle) Nepenthes, above excerpt from Tome 10, p. 267-269 (Medical) followed by Nepenthes (Botanical), (by others), p. 269-272 …

Translated Hash related Excerpt from **Jules Giraud** Publish in:

DICTIONNAIRE DE MÉDECINE

De Chirurgie, de Pharmacie

et des sciences qui s'y rapportent

Par

É. Littré

De L'Institut (Académie Française des Inscriptions et belles-lettres) Et de l'Académie de Médecine.

VINGT ET UNIÈME ÉDITION

ENTIÈREMENT REFONDUE

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Bang. s. m. [ganja or gunjah and bangi]. Dried Indian hemp for the use of smokers. See. Hachisch'/ Hashish

Bromidia'. s. m. Hypnotic, anti-neuralgic American preparation containing one teaspoonful: chloral hydrate, potassium bromide, 1-gram, Indian hemp extract, and 0,01-gram Henbane.

Churrus or Cherris. s. m. The Persian name of the resin of hashish, knead in softballs, possessing to a very high degree the intoxicating properties of the plant.

Dawamesc. s. m. A greenish Ointment which the Arabs prepare by boiling the fresh summits of Indian hemp with butter, and mixing various aromatic substances, sometimes even cantharides.

Ganjah. s. m. See. Bang.

Hash-oil /Cannabène'. s. m. (C36 H20), Volatile oil removed from hemp by distillation (M. Jacques Personne) (1)*. It has a strong hemp smell, an amber color. When breath, it initially gives rise to a quiver and a great need for locomotion, followed by dejection, sometimes accompanied by syncope.

Hash resin /Cannabine', Synonym of hachischine.

Hashish /Hachisch'. s. m. [an Arabic word meaning grass, herb; Ger. Haischisch, Cannabis indica, Eng. Indian Hemp, Ita. Canapa indica]. Preparation base on the summits and leaves of Indian hemp (Cannabis Indica, L.), a simple variety of Cannabis Sativa (see, Chanvre). The Orientals smoke bang (dried hashish). They swallow the fatty extract obtained by boiling the hashish with butter and water, Moreover, the dawamesc (see, Dawamesc). In Europe, fatty extract (dose of which should seem to be 8 to 10 g. to be active) and of dawamesc (25 to 30 g.) also are used. However, the most faithful preparation is hashishine or cannabine', is in pilular form with medicinal soap for excipient. The alcoholic solution of this resin, known as Hashish Tincture, is more active, although, more difficult to use because of its acrid and unpleasant taste. The hash acts on the nervous system in two different ways, apparently contradictory, as an exciting or as a sedative, depending on the dose, according to the adjuvants, and from the intellectual point of view of the individual psychic state. At a moderate dose (5 centigr to 2 decigrams of hashishine), it produces a manifest excitation of the cerebral action: the abundance and the subtlety of the ideas are fed, but at the same time they are intermittently difficult to associate.

(1)* Dr. J. Personne (1816-1880), (Pioneer of Analytical Chemistry, and pupil to the fame French Chemist Marcellin Berthelot (1827-1907)), Hash-oil Process Method, Chemical Formulas and *1857 Société Pharmaceutique de Paris* contest-winning essay on Cannabis Indica see, the : *Journal de Pharmacie et de Chimie, Tome 31*, Paris, Victor Mason, Libraire, 1857, p. 46 to 51.

Although, there is the possibility of realizing this association by an effort of the will; the difficulty of connecting memories between them determines memory problems (hypermnesia or pseudomnosia rather than amnesia). The appetite is increased; it may be the same of the reproductive functions: all these phenomena of stimulation disappear without leaving after them any fatigue. Excitement is enhanced by the association of coffee or tea with hashish, of which these substances seem to modify the psychological action by exalting it: on the contrary, it is annihilated by the ingestion of alcohol which, taken in at the same time as the hashish, leaves nothing more than the hypnotic effects. Sedatives effect of this agent, so that the observer was able to assign to the latter use as counter poisons or antagonists, either coffee or alcohol, according to what they sought to combat stupor or excitement (Giraud).

In Summary, hashish and hashishine', taken in moderate doses, alone or with coffee, stimulate the nervous system, especially the parts of the brain which govern the understanding; in stronger doses or associated with alcohol, they have depressive, soporific, anesthetic, and hypokinetic action. The first effects were used to combat spleen and lypemania (Moreau de Tours); the second, to bring about sleep or calm the pain in individuals who can not bear opium, to moderate the muscular contractions in tetanus, chorea, childhood convulsions, hysteria; against asthma, rheumatism, gout, rabies. High doses (4 to 5 decg.) are not usable for therapeutic purposes: at the peak of *access*, which occurs suddenly if the hashischine is taken at one time, gradually if the seeds are divided, there is a tendency to obsessions and hallucinations. A fixed idea linking the brain and can turn intellectual delirium into delirium of action: It has been said that this delirium was always a laughing one; what is true is that both thoughts and acts depend on the habitual or actual moral state of the individual, hence the possibility of modifying his psychic personality during the experiment by provoking and choosing the suggestions which must accompany him. (J. Giraud) See. Cannabène'/ Hash-oil.

Hashishine, Cannabine /Hachischine'. s. f. Resin extracted from Cannabis Indica with the aid of alcohol, in which it is soluble, as well as in Ether. It is insoluble in water; as an acrid and unpleasant odor. It is generally considered to be the active principle of hashish; however, according to the Chemist J. Person, this active principle would be cannabène. See Hashish /Hachisch'.

Hemp /Chanvre', s. m. [Cannabis sativa, L., all. Hanf, Engl. Hemp, It. canapa, esp. canamo]. Plants originating in Persia and India (cannabinae /cannabinée, J.'), all of which exhale an intoxicating odor (see. Rouissage'/ - Water-retting, also see p. 235 of the present Treaty). The seed, known as the hempseed, contains a white almond containing a large quantity of fatty oil.

V. Bang, Hashish /Hachisch', Oil. -Indian hemp [Cannabis indica]. The flowering tops which contain an active substance, cannabine or hashishin, are employed. It is used as an antispasmodic and local anesthetic; the extract is administered in the dose of 0 to 0.05 to 0,50 to pill, or to the Tincture, dye up to 2 to 10 grams in the potion, philter. The extract enters into the composition of "Bromidia". (see this last word above, p. 71).

Hemp-seed /Chènevis'. s. m. See. Chanvre. - Oil of hemp-seed /chènevis'. Also, see Oils.

Hemp Tow, **medical swab, pad /Étoupe'**, Grouping of the Gross filament of Hemp (stupa cannabina) Chosen with care, cut in pieces of about 16 centimeters, 6 inches, bleach with chloride and willowed, it becomes fine, soft, silky and absorbant. It was once used as bandages for wounds; we preferred its lint and mostly its different antiseptic gas.

"M. Jules, Giraud (Antoine Agricole, "Numa Pandorac"), (1841-191_/8_ …), was a well establish Paris Pharmacist, Inspired by M.M. Apollinaire Bouchardat, A famed Revolutionary predecessor of the French 19-century Pharmaceutical trade. Acquainted to Paris High-end Life as to the easy-going Socialist, as well as to many French, Occultist, Gnostics, Mason and Yogi, Victor Hugo, Helena P. Blavatsky, Papus, and Ernest Bosc de Vèze, to mention but a couple of his known friends. Giraud was also, well known to the Paris Hospitals, Academics, Medicinal, and of the Political scene in the turn of the 20th century, France. Moreover, He published in many French Spiritualist, Hermetic, Occult theme Journals, and Initiatory Books. As *l'Initiation'* and later on his *La Voie*,' Hermetic Journals from 1904 to 1907. Also, in Scientific, Pharmaceutical and Medical Dictionary and reviews. Furthermore, he is more likely known for His book called "*Testament d'un Haschischéen,"* than for his other published work. The book is mostly some of M. Giraud, writings, views, and experiences observed and undertaken under the influence of Hashish. It also mentions a forthcoming book by Jules Giraud to appear shortly which never did or is extremely rare Titled: Le Chef-d'Oeuvre d'un Haschischéen. Le Coqalanum'/ (The Master-Work of a Hash-eater. The Coqalanum). See page 213 of the present Treaty.

Furthermore, to underline to the Readers that M. Giraud although eccentric was a life-long militant and advocate of Charles Fourier (1772-1837), causes such as Socialism, Feminist, Humanistic Rights, and views."

"M. Jules Giraud, founding peer of Cannabinology, who for 35 years published his scientific works under the titles (« "L'art de faire varier les effets du haschich" / The art of varying the effects of Hashish », « "Recherches sur le mode d'action du haschisch" / (Research on the action mode of the hashish) », the both in *L'Encéphale*, 1881; « "Hachich" / (Hashish) », publish in the "Dictionnaire de medicine Littré", 1905 to 1908, etc.). His literary and or esoteric works published under the pseudonym "Numa Pandorac": ("Le testament d'un haschischéen" / (The Testament of an Hashishin), 1888; « Les grands paradoxes de Numa Pandorac - Le droit à l'ivresse / (The Great Paradox of Numa Pandorac - The Right to drunkenness », in *Le Lotus*, revue des Hautes Études, 1888; « "Prédictions d'un Haschischéen sur le haschisch" / (Predictions from a Hashishin about Hashish) », « "Le haschich et la loi de regression apparente" / (The Hashish and the apparent law of regression) », « "Influence du haschich sur la santé" / (The influence of hashish on the health) » and « "Manuel du haschichéen" / (Manuel of the hashishin) », the above four article are publish in the *La Voie / (The Path)* French Monthly Journals of High-Science. 1905; « Influence du haschich sur nos facultés / (Influence of hashih on our faculties) », 1906; « Le haschich / (The hashish) », 1912, and « Contre et pour l'Emploi du haschich / (Pros and cons of the usage of haschich) », 1916, the three published in the *Journal du Magnétisme*)." Excerpt from **Ramón María del Valle-Inclán (1866-1936).**

Translated Excerpt From; (***Directory of Therapeutic of Medical Matter of Pharmacy and Toxicology, for 1846***,

And

The Manual of Medical Subject Therapy and Pharmacy 3rd edition, 1856)

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Annuaire de Thérapeutique de Matière Médicale, de Pharmacie et de Toxicologie pour l'An 1846

et

Manuel de Matière Médicale de Thérapeutique et de Pharmacie, 1856.

Dedicated to Eugène Soubeiran (1797 – 1859) Professeur de la Faculté de Médecine, Directeur de la Pharmacie Centrale des Hôpitaux de Paris, etc., etc.

by M.M. **Apollinaire Bouchardat** (1806 – 1886);

Professeur d'hygiène à la Faculté de Médecine de Paris,
Membre de l'Académie impériale de médecine, de la Société centrale d'agriculture et du Conseil d'hygiène publique et de salubrité du département de la Seine, etc., etc'.

/

Professor of Hygiene at the Faculty of Medicine of Paris,
A member of the Imperial Academy of Medicine, of the Central Agricultural Society and the Council of Public Hygiene and of the wholesomeness of the department of the Seine, etc., etc.

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Excerpts from the French 1856 Third Manual Edition, Significantly Increased. And the 1846 Medical Directory Volume.

PARIS,
GERMER BAILLIÈRE, LIBRAIRE-ÉDITEUR,
17, RUE DE L'ÉCOLE-DE-MÉDECINE.
1846 -1856, 1888

Also, See the Manual First Edition 1845/46 and all others up to 1873 for no edition of this Journal publish are same as the previous year as for the previously publish Directories.

Excerpt from M.M. Bouchardat, 1846 Medical Directory, p. 13 to 17:

Hashish, by M. Ed. de Chaniac, physician of the Royal Navy (1), (posted in Mexico in the 1830's).

The word hashish, which in Arabic means grass, and here grass par excellence, has been given by the Arabs to the Indian hemp cultivated in Upper Egypt. It is used in various forms, for the purpose to procure a particular kind of drunkenness.

In its natural state, that is to say, having undergone no operation, but being only ground, and having taken the precaution of removing the seeds which contain a fat, and produce an unpleasant taste. It is mixed with tobacco, and it is smoked in a chibouk pipe, or better in the shisha water pipe /chiché' (water pipe); this mode is preferable, in which it as aspirations more complete. It is more fully absorb and effect more mark. Women who spend a few moments in a room where they smoked hashish sometimes feel the intoxicating effects, by the mere fact of their exposure in an atmosphere charged with it and these effects are reflected in continuous bursts of laughter.

These are the plant summits, picked at the end of the flowering, however, right before the state of complete maturity of the seeds, which are used mixed with sugar or honey various preparations are made. The properties commensurate with the quantity of the active ingredients they contain.

These compounds are of several kinds; one is found in commerce, in the form of tablets of melting sugar, of green color; it is the least active; another, known as hachisch kava-mesk (musky drug), produces more marked phenomena. Various substances are added to it, such as musk, which gives it its name, the essence of roses and almonds. Its consistency is that of marshmallow paste, and its color is that of raw impure honey. The quantity usually taken varies from the volume of almond to that of a nut. The last kind, of black color, the pillar, and granular consistency enjoys an excellent reputation as an aphrodisiac among the fellows; this kind presents dangers in its administration because it is sometimes mixed with cantharides to render its effect more certain. Also, in Smyrna, where it is called Israel, there is a preparation of hashish in two different forms: in an impalpable powder, or in rolls in very firm mastic. The latter is in vogue among the dervishes.

(1)* On data and statistic on Hemp, Chanvre' from another French Army Physician see, M. Dr., Michel Lévy (1809-1872), *Traité d'hygiène public et privé*,' 6th edition, in 2 Tome, 1879.

All the compounds in hashish have the disadvantage of becoming rancid very rapidly, which is due to the butter by means of which the active principle of this plant is isolated. This is how it is prepared in Cairo. In a basin, a quantity equal in weight of hashish, well-glazed, butter and water is placed in a bowl; then the mixture is placed on the flame. When after enough boiling prolonged, the water is completely evaporated, the residue of the operation is put in a cloth, which is twisted to have the fatty substance isolated from foreign matter. Such is the preparation employed for the various compounds. According to the Arabs, butter is the only suitable vehicle. As for the decoction and the alcoholic tincture, they pass to be completely inert.

Hashish replaces alcoholic beverages in India and part of northern Africa. It is taken with the aim of obtaining an intoxication accompanied by voluptuous sensations. Its usual effect is to develop to a high degree the ideas which existed at the time of its administration; nevertheless, it is remarked that under its influence the mind has a marked tendency towards laughing ideas. Also one of the most common to provoke bursts of laughter which last during the entire time under its influence. Lasting from three to four hours. As it also excites the feeling of hunger, it is customary to provide food, because once hashish ingested, one is unable to do anything. As for the smoked hashish, one only takes coffee: its influence is much less active.

In any gathering of persons taking hashish, it is prudent that one of them should abstain from it, because it sometimes gives rise to accidents, and produces in some individuals a kind of furious delirium. In this case, the administration of lemonade destroys the effect instantly. Under the influence of this substance, there are persons who imagine themselves to be changed into animals and seek to imitate their movements and their cries; others perform automatic gestures, which they continually repeat; some seem struck with catalepsy. A French actor, M. Senes, who directed the French comedy troupe at Alexandria, was endeavoring, being subject to the influence of this preparation, to declaim a tragedy in an unknown language.

As this agent excites the cerebrospinal system with great energy, its use cannot be continued for a long time with impunity. Same as what happens with opium, but after a longer time; that is to say that, after giving rise to a habitual state of turgor of the face, the injection of the sclera, and continuous congestion of the encephalon, he soon produces daze, delirium, consumption, and death.

His highness Mehemet Ali, the Pasha of Egypt, has for some years defended the flow of this substance under pain of death.

Hashish is for the Arabs what opium is in substance for the Turks, and smoked opium for the Chinese. Hachach, who in Arabic signifies a drunkard and a rascal, is the epithet from which the holders of hashish are branded in the East

Excerpt from the 1856 Manual; HASCHICH p.68 to 75:

… **Hashish. - Indian Hemp, Cannabis.**

Hashish is a very powerful agent on which we have Written on in the recent years, which praised against many diseases, and which, however, is hardly ever used; It is of particular interest for its remarkable physiological effects. All those who have visited the Orient know how Hachisch' is widespread among the Arabs, to whom it has become a need not less imperious than Opium among the Turks, and the Alcoholic liquors among the peoples of Europe. Hachisch' is the name of the plant whose active ingredient forms the Basis of the various intoxicating preparations used in Egypt, Syria and almost all the eastern countries. This Plant is typical in India and Southern Asia, where it grows without the Culture. It is a kind of Hemp, which differs very little if it differs from our European Hemp. Botanists have named it Cannabis Indica. "If you look at the leaves, flowers, and Seeds of this plant, it is believed to recognize hemp come in some lean land. The leaves are opposite, petiolate, to Five deep and sharp divisions. The flowers are not very apparent. Males and females exist as in ordinary hemp. The fruit is a small capsule containing a single seed. The calyx of the males is of five divisions and five stamens; The females are of one piece. The Root is twistable. The difference between hemp and hash is Stem: the latter only has a height of one meter at most. Her Stem is not unique, but rowdy from the foot. Branches Are alternate; These filaments not found on the stem Encounter on hemp. The smell of hashish is less Than that of hemp; It has something special."

The most common preparation of hashish, which some sort of the main condiment to almost all others, this is the *Fatty Extract /Extrait Gras'*. The way to get it is very simple. We Boil the leaves and flowers of the plant with water, to which a certain quantity of fresh butter added; Then, the All being reduced, by evaporation, to the consistency of syrup, passes in a cloth.

The butter loaded with the Active principle and stamped with a fairly pronounced greenish color. This Extract, which is never taken alone, because of its bitter taste and foul-smelling, is used for the manufacture of different *Electuaries*, *paste*, of *nougat kinds*, which carefully flavored with the essence of rose or jasmine, to mask the unpleasant odor of the pure extract. The most commonly used which the Arabs call Dawamesc. Its color and consistency give it an unpleasant appearance, and which always inspires repugnance. However, it is pleasant to taste, especially when freshly prepared. Over time, it has the disadvantage of becoming a bit rancid.

Nevertheless, it loses none of its properties; I have some that was prepared several years ago, and which was brought to me from Egypt by the Duc de Luynes, and which kept all its energy. In order to obtain the effects that the Arabs seek ardently, because of the excesses of which they made, we mix to this Electuary various Aphrodisiac Substances, such as Cinnamon, Ginger, Cloves, maybe even as well, like M. Aubert-Roche appears to be inclined to believe, the powder of Cantharides.

According to Dr. Robert Christison (1797-1882), hashish is the Arabic name given to the dried-out heads of the plant, as it grows in Upper Egypt. These heads are picked before the seeds are at their maturity. Hachisch means "grass by excellence."

The *Bhang*, used in India, is only but the wider leaves and capsules of the plant. It is smoked as Tobacco, and it is mainly sought after, given its low price, by the poor. These leaves also serve to prepare an intoxicating decoction.

The *Gunjah* is the dried Plant picked before the Resinous material secreted by the leaves removed. It is Sold in Calcutta as a kind of Cigar, of 9 centimeters long and about 6 centimeters thick.

The *Churrus* consists of the resinous material mixed in proportions Variable, with leaf debris. As for the electuaries, it is only the active ingredient of hemp, which is collected with the Medium of butter or Honey.

Finally, as a type of *Tincture*, the most sought for preparing are from Cairo, which is called *Chatsraky*, and which is prepared by letting infuse for three weeks in alcohol, the bark of the hemp before the plant has reached its flowering.

- Hachischine', **Hash resin.** - The active ingredient of Indian hemp is a complex Resinous Material, Studied by MM. Smith, Decourtier and M. Gastinel of Cairo; It was given the Names of *Hachischine'* or *Cannabine'*. It is the preparation which Today is usually use in the form of Tincture.

We treat a certain amount of picked flowered hemp tufts and slightly crushed with Alcohol boil at 36 degrees. It is allowed to infuse for twelve hours and Passes through a cloth. The same treatment is repeated till the alcohol passes almost colorless. Alcoholic liquids Combined, filtered and distilled in a bain-marie', so to remove approximately Three-quarters of the alcohol. What is left is Capsule with beak which we filled with cold water. The resin is insoluble in the water, it thus suspends it and ends up winning the bottom of the vase. We let stand five to six days, then decant liquid that carries a significant proportion of the coloring matter and Chlorophyll in a pulverulent state. The resin is remaining at the bottom of the vase, which is washed several times, then dried in the sun or an oven. Stretch in thin layers; it is a beautiful green meadow, While, seen in bulk mass; it affects a dark green color.

The usual dose is two or three pills (10 to 15 centigrams), That one takes half an hour or an hour before eating. Some people advise to take them on an empty stomach and to keep dieting during all the time that the action of the drug. However, the effects are much slower to manifest, And their intensity much less, when following this Method, and even in some individuals the effects are none or almost none.

Hachischine' Tincture: Tincture of Cannabis Indica is prepared, according to Mr. Gastinel, by dissolving 1 part of hashishine or cannabis Indica resin in 3 part of alcohol at 40-degree. This Tincture is used to the dose of 5 to 20 drops.

The Physiological effects of Hashish

- 1. At a low dose, however capable of profoundly altering morale, Physiological characteristics of Hashish are not at least so insensitive, that they would undoubtedly go unnoticed if the one who was not on his guard and did not watch in sort on their arrival.

- 2. By increasing the dose, feeling of well-being, of good, slight compression at the temples and upper part of the Skull; Breathing is normal; the pulse is accelerating more or less depending on the dose.

A warm and warmth, comparable to which one experiences by bathing, spreads throughout the body, except for the feet and hands, which cool; the wrists and forearms seem to become numb; worries in the legs. These are not constant phenomena.

- 3. If the dose has been too Great, says M. Moreau, It is Not uncommon to see nervous phenomena occur; Under many reports, which resembles a lot of chronic Choleraic accidents. Hot flash rush to your head abruptly by Fast jets; Glare, dizziness is rare, the ringing of the ears, on the contrary, are frequent; You may experience anxiety, A kind of anguish, a feeling of constriction in the epigastrium. After The brain, it is towards this region that the effects of hashish Seem to have the most impact. The beats of Heart seem to have unusual amplitude and sound. The spasms of the limbs sometimes acquire high energy, without ever becoming convulsions. The action of the muscles flexors predominates: if one goes to bed, as one feels almost always the involuntarily need the legs bend on the thighs, the forearms on the arms, these come close to the lateral portions of the chest; the head tilting, sinks between the shoulders.

- 4. Finally, if the dose is too high, it gives rise to a genuine poisoning. Which results in a very severe Headache, severe Anxiety, Nausea, Vomiting, Discomfort. As the Poison is carried by the influence of the Hashish to exaggerate all the symptoms which are Experiences, His mind becomes more struck shock. Moreover, the consequences are far from being as terrible as those result, from Poisoning by Belladonna, Henbane /Jusquiame', Datura, and the like. Most often vomiting expels the excess of Hashish, and, after a variable time, from Eight, Ten, Twelve, to Twenty Four hours the Patient is entirely Recovered.

The Effects of Hashish on the Intelligence. - They are very numerous and very varied. Ideas are generally joyous, even to those who have sad wine. The People who submit to the Empire of Hashish have a high tendency to Materialize All their Ideas.

We observe, it is said, a state of well-being, of bliss. It is a sense of physical and moral well-being, contentment, an intimate, indefinable joy that cannot be analyzed, which can grasp the cause and cannot be expressed. The tendency is very noticeable to exaggerate all impressions Physical or Intellectual. However, one of the most curious is the excitement of Intelligence. This dissociation of Ideas; we lose little by little the power to direct our thoughts.

It becomes impossible for us to coordinate them, in between, they crowd our brain, they accumulate in it, they swirl, they become more and more numerous, more lively, more striking; they mate with the most bizarre, the most whimsical.

Sometimes the Will take hold at and get back on top then One has a lucid moment; But this interval of Lucidity does not last, and the result is an uninterrupted succession of False ideas and True ideas, dreams, and realities. In a word, by a gesture, our thoughts which can be directed successively On a host of different subjects with extreme rapidity and with great lucidity. According to M. Lallemand, the most conspicuous and the most remarkable of Hashish is to exalt the dominant ideas of the person who took it. To make His most complicated plans, to get by without difficulty; His most cherished projects to be realized without obstacle; of providing him with the precise intuition of what he is seeking. Finally, of him To make savor by the thought the possession anticipated and without mixture of all that is according to his tastes, his vows, his usual passions, or rather according to his desires and the direction of his thoughts At the moment when the Hashish acts upon it.

As for illusions and hallucinations, they are very numerous And very varied; The hashish has hallucinations of the Sight, Hearing, Taste, Touch, Smell. Say, however, that the first two appear a little more frequent than the others.

Hashish from the point of view of Hygiene and Morals, - All Authors Agree on this point, that the use of this Substance long continued abuses the human species, and can lead to Idiocy and madness, as is proved by many cases observed among the Orientals. This plant seems to have a particularity on the liver; all hashish eaters have a very noticeable icteric tone, the eyes become fixed, their expression; The physiognomy is a daze. The use of this Agent must be necessarily fatal since in all There are rigorous measures taken by the authorities in the East Against this trade.

Therapeutic Effects. "Anciently," said Dr. Ringler, Vienna (Gazette Médicale', 1854), the Arabs used the Hemp as an anesthetic. According to the research of M Stanislas Julien, The Chinese already used it for the same purpose in the year 220 of our era. Nowadays, it has been mainly experienced By English physicians practicing in India. In a way we can say that it has been administered against most Neuroses; Thus, in the treatment of chorea, English Practitioners are a pompous eulogy; Unfortunately, they are in Contradiction with Mr. Moreau (de Tours), who administered it very often without the successes proclaimed by Mr. Corrigan.

The *London Medical Times*: three cases of cure, the dose was 28 drops of tincture three times a day. It is the same for one epilepsy. Mr. Moreau very often had the opportunity to give this Agent to the many sick of Bicêtre Hospital, (the Kremlin), affected by this deplorable Affection: so far, he counts only failures. Moreover, yet the Doctors boast of having obtained good results; M. Gastinel also reports a case of healing obtained by Doctor Bouteille with the help of hashish. Practitioners In India are still claiming to have collected Good tetanus effects; We read in M. Foulcon-Laborie's Thesis: "The alcoholic extract of hemp used in Seven cases of tetanus, at the dose of 15 centigrams three hours; Out of seven cases, there were Four cured after Seven to Eight days. More recently, the (*weekly Gazette) /Gazette hedbomadaire'* (1854) cites Two cases of cures of tetanus in children, obtained by MM. the Doctors Gaillard and Saussure. In one case, the Tincture was mixed with camphorated water, and in the other case to cherry-water; the Dose can be increased to 15 grams per teaspoonful, first of all, every two hours, then every hour, and finally every half an hour." It has also been advised in cases of rabies, delirium tremens and children convulsions, seizures (*Annales Medico-psychologiques*, t. III, p. 268). However, it was in madness with hallucinations that it was employed so far with the most success. M. Moreau (de Tours), In his work on alienation, published in 1845, quotes seven observations of hallucinated madness cured by hashish; of then, he continued his experiments, and he obtained a certain Number of new cases of healing. According to him, this drug Must address the hallucinations which signal the beginning of madness; It fails in demented and old hallucinations. Mr. Rech, a professor in Montpellier, is also in the same direction and has also had good results. Mr. Hubbard praised haschisch for facial neuralgia and Cranial.

M. Aubert-Roche, in his (*Treaty on the Plague*) */Traité de la peste'*, cites eleven observations of plague-infected persons treated with hashish; On these eleven observations, there are four autopsies and seven healings. Here, moreover, commented: "I do not believe that Hashish always succeeds; I know there will be cases whereas death will strike at the beginning of the plague individuals. If I Judges this substance to be able to stop the course of the disease, I do not believe that it can revive those who, although still breathing, are already fatally affected."

"*Here is a new and important application of hashish*"; It stimulant effect on uterine contractions had already been reported by Dr. Christison, who put this substance on the Above the quibble rye; It has just been tested again by Mr. J. Gregor, who administered it to sixteen women.

He used a Tincture containing 3 grams of hashish for 60 grams of liquid. Among nine of these women, he did not notice that the action of the uterus was increased, some dose were of 60 grams of Tincture given by 25 or 30 drops to longer or shorter intervals; Of these nine women, only one had the benefit of deep and restorative sleep. Among the seven the contractions became stronger and more frequent under the influence of the drug, which acted thus four to five Minutes after being ingested; And when the effect had ceased, Once again showed contractions by the administration A few drops of the dye, tincture, to any of the women it produced Anesthesia. In short, Mr. Gregor, although less enthusiastic That Mr. Christison, thinks that by administering hashish, When the neck is sufficiently dilated to admit the finger into its orifice, may reduce the working time by half. Moreover, it would, according to him, have the advantage over Gibble rye, to act as a sedative in spasmodic contractions.

Finally, we still administered haschisch in cholera; Unfortunately, the Physicians of Paris did not obtain the Expected results, especially after the Praise given to It by the English physicians in the Indies. They failed the test in the experiments undertaken during the Epidemy which desolated the Capital in 1849.

About M. M., *Apollinaire Bouchardat* (July 23, 1809 – April 7, 1886) a French pharmacist and hygienist born in L'Isle-sur-Serein'. He studied at the l' "*École de Pharmacie de Paris"* and the "*Musé d'Histoire Naturelle"*, and later became a Chief Pharmacist at the "*Hôtel-Dieu de Paris"*, where he worked for much of his career. In the mid-1850s he became a Professor of Hygiene at the "Faculté de Médecine". Some of the Principal Works from Apollinaire Bouchardat:

- *Manuel de matière médicale de thérapeutique et de Pharmacie*, (1838, Fifth Edition 1873). – (manual of medical therapeutics and pharmacy matter).

- *Éléments de matière médicale et de Pharmacie* (Paris, 1839). – (Elements of medical and pharmacy matter).

- *De la glycosurie ou Diabète sucré son traitement hygiénique'*, Paris, (1875, second Edition 1883). – (On glycosuria or diabetes mellitus and its hygienic treatment).

- *Traité d'hygiène publique et privée basée sur l'étiologie'*, 1881. – (*Treatise on public and private hygiene, based on etiology*).

- Furthermore, see, *Bulletin de la Société Botanique de France Fondée en 1854'*/ (*Bulletin of the French Botanic Society founded in 1854*), which M.M. Bouchardat was Member.

Furthermore, about Bouchardat Manuals and Directories, see, *Nouveau Formulaire Magistral*, … 1888. By Apollinaire Bouchardat (1806-1882) et Gustave Bouchardat (son) (1842-1918).

Also, in addition, see the work of M. François, Laurent-Marie, Dorvault (1815-1879) Founder of France Central Pharmacy: *L'Officine ou Répertoire Général de Pharmacie Pratique'*, various editions from 1841 to the 1886 Eleven Edition and the Later rarer Printing of the early 1900's to 1948.

Moreover, underlining among other relating Pharmaceutical Treaties see, *Traité de Pharmacologie, de Thérapeutique et de Matière Médicale',* 1889. By Sir, Thomas Lauder Brunton (1844-1916) Royal Physician, adapted to the United-States Pharmacopeia by Dr. Francis H. Williams (1852-1936), (Boston, Harvard), Translated from the English Third Edition to French By Dr. Lucien Deniau and Émile Lawers, Bruxelles 1889. - Also, see in English; *Index of Diseases and Remedies*: *Reprinted from the Pharmacology, Therapeutics and Materia Medica*. By Thomas Lauder Brunton. Printed in Detroit, Mich. U.S.A. 1890.

On Hemp Trade as to Book about hemp textile prior to the Botanical Club Societies Annual Published Journals and Dictionaries. Likewise to the later Pharmacological, Therapeutical, Medicinal Manuals and Encyclopedia mentioning Hemp usage from the mid-1700's to the early 1800's. Also, see, *Traité de Chanvre de M. Marcandier*, 1758 first Edition, and the 1795 second Edition. Also, among others Book on Hemp culture see: Culture and Preparations of Hemp, In Canada, — Communicated, at the desire of the Lords of his Majesty's Privy Council for Trade and Plantation. By Charles Taylor M. D. secretary to the Society for the encouragement of Arts & c. in London. *Remarques sur la culture et la Préparation du Chanvre en Canada*, Communiqué à la Réquisition des Lords du Conseil Privé de Sa Majesté pour le Commerce et les Plantations. Bilingual, Printed by John Neilson, No. 8, Mountain street. 1806, Québec, Canada. *Also see among others *"Histoire du Canada"* by F.X. Garneau Translated to English by Andrew Bell 1860.*

Moreover, on Botanist Society Hemp Culture and General Botany see the many various books which came prior and afterward to Charles François Antoine Morren: *Annales de la Société Royale d'Agriculture et de Botanique de Gand, Journal d'Horticulture et des Sciences accessoire*' 1841. Also among others, Sir W. J. Hooker (1785-1865), *The Britsh Flora*, 1830 first Edition, see the, 1860, 8th Edition, p.389, added a notice on hemp likewise to a narcotic plant.

Finally, to abord mention of the Agricultural aspect of hemp sees chanvre in the *Dictionnaire d'Agriculture Encyclopédie Agricole Complete*, by J. A. Barral, Tome 2, C-F, Paris, 1888, p.166-170.

Histoire Générale des Plantes. The French Translated Work Commission by the Rex of France. 1565 First Published in 1586, finish Edition 1635.



THE GENERAL HISTORY

OF PLANTS.

CONTAINING XVIII BOOKS IN PARTS…

FROM THE FIRST AND SECOND FRENCH TOME

1556, 1586, 1615, 1635.

From Dr. Jacques Dalechamps (1513-1588) (1) Latin Tomes made French by Dr. Jean des Moulins (1530-1622) the two being famous French Doctors of their epoch.

- Where is described the Virtues of the simple medication appropriate to All the Parts of the Human Body. According to; Theophrastus, Dioscorides, Galen, Pliny, Matthiol, Dalechamps, Dodon, Fusch, Pena, & other Doctor of Medicine.

- Supplementary Reading Instruction: The First Numbers Shows the relating Text page; The Letter (a) *means from the beginning to middle of the Chapter, and the Letter* (b) *from middle to End of Chapter, and also The End Number Distinguish between the French Tome 1-2 or the Latin Tome- T. 1-2*

(1) Also, see Chirurgie Françoise' by Jacques Dalechamps 1610





L. T. 1 GENERAL HISTORY OF PLANTS

-P.496 BOOK FOUR (IV) OF THE HISTORY OF PLANTS

CHAP. LXIV

F.V. 1 ***- Of the Hemp, Cannabis,***

P.418- **Kannabiε** Graecis (in Greek), Κάνναβης, κάνναβις,

P.420 Cannabis in Latin, Arabia Schehdenegi, and Canab, Italian Canape, German Zamer Hanf, Belgium Kemp, English Himp and Hemp, Spanish Cannamo, Gallis'/François'/Franc/' French Chanvre', and said Chenève'. Of Cannabis Dioscorides' say there are Two kinds. They are cultivated Cannabis Sativa, And Wild Sativa, also Male and Female. Cannabis Stalk is round, straight, empty, but also of six feet (6') tall either which so that at any time it resemble a kind of shrug, a little Husk Round increasing summits, without conspicuous flowers, in which the seeds are round, hard, studded white medulla'/ marrow. The leaves are harsh, tough, rough, dark, and if crushed or confine, graveolent - (having a rank smell).

Nomina

Name

Genera

Type

Forma

Form

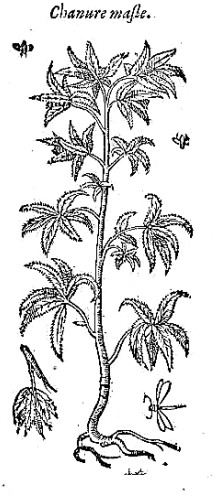


OF CHANURE, CHAP. LXIV
OF CANNABIS, HEMP,

L. T. 1 /P.497

F. V. 1/P. 419





Which Six to Seven leaves attach at most, links together as a heap. They have singular narrow elongated pointed tips and sharp edges. The Roots have many hairy fibers.

These Hemp leaves are as the Ash Tree describe by Dioscorides (40 AD-90 AD)*; it has Heavy, Strong, Stinky Smell, tall Stem, and empty round Seeds.

Female Cannabis is Superior but similar. However, its leaves are smaller, and thinner, simple slender stems. Close fine twig branch, fine fruits, and seed only producing small flowers, white but useless indeed.

Dalechamps (1513-1588)* recognized this of wild cannabis roots that it as many hairy knots, and makes many stems, which lie resting taller a (coudé'/ about a yard), geniculate – (bent abruptly at an angle like a bent knee.), Ligneous: Sativa leaves; rough to the touch, that to which each stem geniculate (lignin) and shoot, split out from its knot in two equal intervals: hairy clusty bristle sheaths proceeds from the purple flowers, Velu come out around the round branch like the White horehound. Also, this description of *Dioscorides*: "Of Wild Cannabis which bears Marshmallow-like rods, minor, darker, and rougher-worse; Cubits are as those of cultivated Hemp, and more afterward. Its flowers are as that of Lychee spotted reddish: The seeds and roots likewise to the Marshmallow Plants."



Pliny (23 AD-79 AD)* says that of its beginning Cannabis originated from the Woods, the Forest Laboratory, darker rougher leaves. None holds that the Apothecary Alcea, or Marshmallow Plant, of the Hungarians Herbs, Grass would be Wild Cannabis. Lobel (1538-1616) makes the portrait of another wild Cannabis Plant, saying that this tall Alcea; Having its flowers like Lychee, Reddish; the seeds and Roots like Marshmallow Plants, however, that it makes more branch than the Marshmallow Plant. - Marshmallow we treat in the Garden Chapter, on Marshmallow Plant. As to cultivated Cannabis, male and female, we sow among the fields; and of which is remarkable, astonishing. The fertile and sterile comes from the same seed. The wild one grows in dark rich shady soils.

Moreover, Cannabis so said Lucius Junius Moderatus Columella (4 AD.-70 AD.)*; it usually loves rich and watered soils. We sow it commonly at Spring; the female is mature at the end of the month August, or at the beginning of September. Hemp says Pliny, of which is good to make rope, after that the leafy wind starts blowing on and pulls on. So, it is much thicker, more tender. Its seeds are mature at about the Fall Equinox; after which we harvest it. We dry it at Sunlight, by the wind or by Smoke. As for Hemp, it is pulled after vintage harvesting, and then we prune, trim it at the eve of night.

Formerly, Anciently we eat Hemp seeds according to Galen *(130 AD-210 AD)**: for he says that the Hemp Plant is Similar to Chaste Tree; Aldo their seeds are not similar, but very different. Cause the seeds of Hemp is hard to digest, harms the Head and the Stomach, and is bad food. However, some fries them, and thus eats with other *dragees*' which if we eat too much, it gives Headache due to the vapors that it makes-up, that is hot and medicinal. At present we do not use it for meat.





However, Hemp brings many other commodities to the life of Human. As regards to Hemp seeds, Dioscorides say, that it consumes Sperm if we eat too much of the Juices of which being fresh it is good for earaches. If we distill some and put it in it, then drain. The Roots of Wild Hemp cooked, boiled and applied appease inflammation, solves swelling, and makes to melt the node and hardness of joints. Its Bark is good to make Rope.

Galen says that the seeds of hemp dissipate little protest for example, so well that if we eat too many of it, it consumes the Sperms. Other's extract its juices when hemp seeds are green to heal earaches. Which proceeds of obstruction, I Think, likewise for children, use the above.

Pliny says that hemp seeds make a man to lose his potent Sperm entirely. It Juices distilled, poured in the ears makes worms and bugs to come out: Although it causes Headaches we hold that hemp as of so many great virtues, that by infusing in water and drinking it.

Also, we put it in a drink-through among the water of Horse-like animals which have stomach flux. – It is even good as drops, and similar dilate humor. - Raw and reduce liniment is good for burns: but we must often refresh it from fear that its dry's out.

Matthiol says that the seeds of hemp make contrary effects on a man than it does to chickens. It makes them lay a lot more eggs: even if he said that knowing that by experience: That chickens which hardly lay eggs in the Winter, due to the cold, being fed seeds of *Hemp, Cannabis* makes many more eggs then.





The decoction of Green Hemp, after imbued, soaked the outdoor soil grass with it. It makes the earthworms to come out of their Holes incontinently. This Mattioli says that he learned from Fisherman. By which means they find earthworms for line fishing at any time of the Day. As much as it is Good, as Right, Pliny says; that it juices make worms to come out of ears. From which we can conclude that this decoction would be excellent to get rid of Body worms, the juices or decoction put in a Horse Foundation, behinds, make the worms to get out.

As to what Pliny says about Horse Stomach, we must understand that it relates to *flux* as it is said.

Others as well give to Drink of the Powder, the Flour of dried leaves to dysenteric - (“is of having an Inflammation of the Intestine causing Diarrhea with blood. Other symptoms may include; Fever, Abdominal Pains, and Rectal Tenesmus. It is a Type of Gastro-enterimus”.)

To which Pliny also says towards the end, that to refresh the roots on burns as most, that it would be better to crush them in a mortar with fresh butter, and often apply.

Apart from that, we must not forget about what Semeon Sethi (11th-century) had to say, which is that the seeds of hemp eaten harms as much as Coriandrum: for example, it may make to go in Delirium. Its leaves pulverized in ways of powder flour and taken in a drink makes people yule- festive delirium without anyone noticing, neither does this harms the person who drinks it.



Apart from which it dries up the genital seeds as Camphor. The Flanders Peasants break the hemp seeds and extract the Marrow, which they incorporate in a few beverages, and give to drink to those who suffer among other things, from *Jaundice – Yellow skin, when the illness as just started to begin, it is often strong enough. When the aches rise, it is only caused by the obstruction of canals, tubes, and there is no fever present. For this cause to open the pipe of the Sky, the Heaven! Other empirical assures that if someone bleeds and that we take some of his blood, and we fry it up with cut hemp leaves well slender. Then give to eat to the person who bleeds, that will seal the wound, coagulate the blood from where it flows from the wounds.*



Latin text p. 496: « Cannabis is called asterion and schoinotrophon in Greek, Cannabis in Latin, Schehedenegi in Arabic, Canab in Italian and Çanape in German, Kemp in Belgian, Himp, and Hemp in English, Cannamo in Spanish, and Chanure and Cheneue in French. According to Dioscorides, Cannabis is of two kinds. For there is Cannabis sativa [cultivated] and sylvestris [living in the forrest]. Likewise, sativa is double, male and female. Cannabis sativa. ...; p. 499: related that burnt hemp seed brings the same kind of harm as Coriander; for if it is burnt immoderately, it will cause madness but the dry leaves, consumed in a draught as a kind of porridge, or preferably as the flour of the leaves dried out, causes a certain agreeable and harmless intoxication that is not felt from drinking. Among the Arabs, it is pounded and kneaded and used as an intoxicant instead of wine. However, it dries out the semen, like camphor … »



Jacques Dalechamps

Histoire Générale des Plantes' Tome 2.

The General History of Plants.

From the French Second Tome.

A Vast annotated index containing the virtues of simple medication appropriate to All of the Parts of The Human Body;

Translated excerpts relating to Cannabis:

Of the Head, p. VI, T.2

To make inebriated**:**

- *Pulverized Cannabis Leaves taken as a Drink, Beverage. p. 420 a.,* T.1

Of the Ears, T.2

To make enclosed water to come out of the ears:

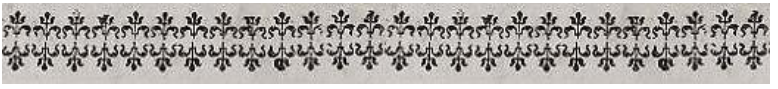
- *Distilled Cannabis Juices in the ears. p.* 419 b., T.1

- *Juices of Cannabis seeds installed. p.* 419 b., T.1

Of the Stomach, p. XV, T.2

To soothe All of the pain of All the Body Parts, proceeding from cold, and or "*exposure to strong winds"*:

- *Cannabis seeds are eaten. p. 419* b., T.1



For Aposteme *(Abscess)*, Swelling, and Tumors *(Cancer)*, T.2

Against inflammations, to take away the flames of an offense part:

- *Wild Cannabis Roots cooked, Applied. p. 419* b., T.1

To Resolve inflammation:

- *Cannabis Roots (Sylvestry) cooked, Applied. p. 419* b., T.1

Of Genital Member and "Shameful Parts" T.2

To consumed sperm (become sterile):

- *Cannabis seeds are eaten in Abundance. p. 419* b., T.1

Of Ulcers, T.2

To Heal Corrosive Ulcers:

- *Fresh crushed Cannabis Roots, incorporated into butter applied and refresh often. p. 420 a.* T.1

Against burning Ulcers:

- *Raw Cannabis Roots Reduce to Liniment; applied refreshing it often. p. 419* b., T.1

Of the Liver, p, XXII, T.2

Against Jaundice that begins, caused by obstruction of the liver:

- *Cannabis seeds, crush and use the marrow as a Drink.*

Of the Intestine, Gut, T.2

To make worms to come out of the ground:

- *Cannabis decoction well embedded makes incontinently worms to come out of the Earth by distilling it over there Hole. p. 420 a., T.1*

Wounds, T.2

To Coagulate the blood of bleeding wounds from any part the body:
- *Cut Cannabis leaves, well menu, and fried with the blood of the sick suffering person and make him eat them. p. 420* a., T.

Of the Arms and Legs, T.2

To Heal All sorts of thwack:
- *Roots of Cannabis cooked and applied. p. 419* b., T.1

Against joints pains, to melt nodded joints:
- *Roots of Cannabis (wild) cooked and applied. p. 419* b., T.1

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*Furthermore, on other Cannabis medical writing translations in French, by Dr. Jean des Moulins (listed under: chanure') see, p.512 and the End Table from: *Commentaires de M. Pierre André Matthiole Médecin sennois, sur les six livres de Pedanius Dioscorides Anazarbeen de la matière médicale'/* (*Comments on the medical field by Matthiola Sennois Physician, on the six books of Dioscorides*) 1579.

Also see on Hemp written in Old English, The First and Second part of the Herbal of William Turner (M.A.) (1509/10-1568).

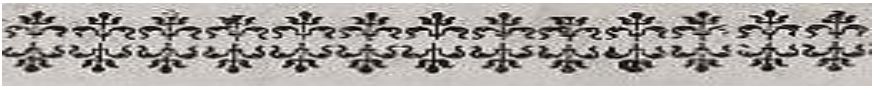
Also relating to the above text on Hemp usage, and usage by The Queen Elizabeth of England on Hempseed remedy p. 79 from: *Histoire des plantes qui naissant aux environs d'Aix, et dans plusieurs autres endroits de la Provence'/* (*History of the plants which are born around Aix, and in several other places of Provence*), 1715, by the Medical Doctor, Pierre Joseph Garidel (1658-1737) Royal Professor of anatomy.

Also see, quotes on Cannabis from Pliny the Elder (Natural History), book XIX, and book XX, also see Palladius (Greek Physician, (circa 6th or 7th century)), and Avicenna, from Johannes de Cuba (1430-1503), under: Canapis, Chanure'/ (Hemp), Ch. XLVI, made to French called: *Jardin de Santé:'*/ (*Garden of Health*)*: herbes, arbres et choses qui de iceuly coqueurent et conviennet alusage de medecine'/ (herbs, trees, and things, which from knowing and suitable to the usage of medicine)*, first publish in 1485, revised expanded and publish in 1491.

Histoire des Plantes qui naissent aux environs d'Aix, et dans plusieurs autres endroits de la Provence'/ (History of the Plants which are born surrounding Aix, and in several other places of Provence), 1715. By Mr. Pierre Joseph Garidel (1658-1737), Royal Doctor of Medicine and Professor.

Cannabis Sativa C. B. Pine (Dioscorides*). 320. *Cannabis* mas. Jean-Baptiste Thiers (1636 - 1703). 447. *Cannabis soecunda* Dod (Dodone*). Pempt. 535. *Hemp /Chanvre'*; our French Provençals call it *Canabier*, or *Canebe*. *Cannabis* erratica C. B. Pine. 320. Cannabis soemina J. B. Thiers. 447. Cannabis sterilis Dod. Pempt.; Female Hemp: Hemp is sown in oily places, and watered, as are the fields that are in the land of Jouques, from Saint Bacchi to the village; in the land of Auriol, and in several other places, many of this lands/terroir', as of those of the surrounding villages. These two species come from the seed of the first kind; which is to say, of the male: for the female does not make seed. It is born of the seed of the male plant; it matures earlier than the male, and the Hemp which is made from it is better for making canvas than that of the male, which is rougher. No one is ignorant of the fact of the usage of hemp, whether for making canvas or for ropes and ships ropes. Most Botanists, both ancient and modern, assure that the hemp plant cushions and stifles the venereal appetite. Adam Olearius (1599 - 1671), however, in his journey to Persia, writes that the Persians use the leaves to excite themselves in the game of love. Mr. John Rai believes that this Author might have been mistaken, taking Bangue, which is similar to Hemp, for the Hemp of Europe; though, as noted by the English Botanist Hans Sloane, the Bangue plant is not a species of Hemp. Michel Ernest Ethmuller uses the seed for the cure of gonorrhea, for which he prepares an emulsion. This same Author is persuaded of the narcotic virtue of this seed; In this, he follows the testimony of Galen, Simon Sethi, and several other Elders who assert that this plant taken internally causes delusions and drowsiness; although Galen assures us that it was eaten of his time. Tragus says that it fills the head with vapors: many attributes the same effect to the whole plant. Sylvius de Leboé (1614 - 1672) cured jaundice with a decoction of hempseed in cow's milk, of which he gave five or six ounces two or three times a day; he had drawn this remedy from Dodoneus, or from the Author of the History of the Plants of Lyons (Dalechamps*), who say that this remedy is in use among the Peasants of the Netherlands, It is only at the beginning of this disease, and when there is almost no fever, that remedy must be given. **Sir Théodore Turquet de Mayerne** (1573 – March 1654 or 1655), informs us that Elizabeth Queen of England (1533 - 1603) used the emulsion of hemp seed made with rose-water, to erase the spots which smallpox had left on her face, basing herself with a cotton swab. Monsieur Ray (1627 - 1705) reports from Hans Sloane (1660 - 1753) that the oil drawn from the hemp seed and mingled with a little wax gives us an excellent ointment for burns. Ethmuller claims that this oil is good for gonorrhea if it is anointed to the pubic area. Mathias Lobel (1538 - 1616) and Pierre Pena (1535 - 1605) assure us, after the fatal experience made at Yeres by the Marquis d'Arboy, brother of Messieurs de Guise; his wife, and many Lords of his following, that the water in which Hemp is macerated, what our Provençaux call *Naya*, is a mortal poison for men, and for the animals who drink it, against which there is no remedy. Also, according to Mr. John Raï, it is forbidden in England, under severe penalties, not to macerate Hemp, in the fountains, in the rivers, and in the public water reservoirs.

Mathiola claims that a decoction of hemp kills worms; it is not true, as Lobel says, that the thistles, the sparrows/linots', which one feeds in its cages', lose their song, by the use of this seed which fastens them too much, to what says Mr. Rai, who has observed the opposite; what I also did afterwards. Sachsius at Leuveheneim (a Netherland town), in his *Ampelographia*, or *Traité de la Vigne*'/ (*Treaty of the Vine*), assures that the decoction of hemp seed, made in vinegar, mixed with water, is wonderful to stop the fluxions which fall on the uvula if you gargle with it.



* Excerpt from ***Le Livre Rouge'/ (The Red Book)*** *1842, p. 118-119 of a work signed* by *Hortensius Flamel* (who is most likely attributed among others to Jean-Marie *Ragon* (1781 - 1862) and or Alphonse Constant, *Éliphas Lévi* (1810 - 1875)) from the Chapter dedicated to Albertus Magnus writings:

To Give Happy Dreams of Wonders.

Happy daydreams can be given in various ways by images, signs, words of incantations, as well as preparations such as opium and seed from hemp-field /*chenevière*', mixed in a certain proportion, that is to say four ounces of hemp seed /chenevis' for half a solid one of opium, to which mixture you add a grain of musk and pour the whole into a half pint of old wine. Sometimes you need to eat before getting into bed a pippin apple picks the day of Saint John at the rising of the Moon.

To have the Woman that you desire in your Dreams.

The same preparation makes you dream of the woman you desire, and gives her the same dream that you have had, to the point that she remembers what you told her, what you did to her and what she had done, she has answered you during your sleep, and this can be practiced at a distance of more than fifty leagues; but to be completely successful one must know the words of the incantation and pronounce them appropriately, one must also know the necessary signs and intentions, all things that can not be put in writing but must be in line with a person to an another, because of the subtlety and secret intent that make it all the power. (p. 119)

To Cure Rabies.

Take half an ounce of barberry water, a drachma of thériaque'/ theriac, four grains of sideric mercury, in the state of red precipitate, add four pinches of sulfur flower, three egg yolks from pigeon; turtledove egg is even better. However, it must be cook hard, and when the whole is well mixed, you will divide it into sixty-four equal parts, which you will have the patient take from hour to hour, from the first to the last. This remedy is sovereign, and it may be administered in any desperate state that the person who has been bitten is found. We have seen people who had to be bound and force them to administer the first doses up to the fifteenth or twentieth, and which have nevertheless been a cure, for that purpose, however, usually, the feeling better, start after the third or fourth dose. (p.120)

…

… Other excerpts from the Chapter II:

Secrets from the Book of Cleopatra. (1)*

Cleopatra VII, Queen of Egypt, was, as everyone knows, the most extraordinary woman of her time, and can be of all time. Mediocrely beautiful, however, she succeeded in being loved successively by the two greatest men of that period, Julius Caesar, and Marcus Antony. The latter especially loved him to adoration at an age when other women and the most beautiful have ordinarily ceased to please; for she was more than forty years old when he lost the Empire for not being able to escape the domination of this woman. It is not, therefore, by her beauty or youth that she has conquered the hearts of these two great captains, but by the secret and virtuous philters mysterious to which she had been initiated since her teenage years by the Egyptian priests and whom she studied all her life with praiseworthy perseverance.

She has known from this means several marvelous secrets which she has often experienced and which she has gathered, lest they should be lost, in a great work composed by her and written entirely by her hand, copies, and extracts have reached us. It is in some of the texts which we have collected. After having examined a significant number of them, the most admirable secrets and the most potent powerful philters. Moreover, we have repeated the experiments on all these things, and have not transcribed anything which has not repeatedly been experienced by our friends and us. What we say here for the book of Cleopatra must be understood of all the formulas and recipes which we publish. Wherever they may be drawn; we have even experienced those of Albertus Magnus, not that we doubted their efficacy, but to make sure that we had understood correctly and that there had been no significant error in our translation. (p. 121-122)

…

To be desired from Women. Wish upon by Women.

It is necessary to take the heart of a virgin pigeon and have it swallowed by a viper: the viper will die because of the emblem of virtue and innocence that is the pigeon, while it is an emblem of vice and calumny; therefore the viper will die in a more or less long time. Then take its head, make it dry until it has no more smell. Then crush it in a mortar with double of hemp seed and drink the powder that will come from it in a glass of four years old wine, to which you will have mixed a few drops of the opium extract, known under the name of "*laudanum"*. Then your complexion will become radiant, your lips rosy, and all women will desire you, whatever your age. This is infallible, and experience will always succeed provided it is made at suitable days and hours. (p.125)

(1)* **Cleopatra** – Famous Queen of Egypt and last Pharo, who become Julius Cesar Mistress and of Antony. – She passe as having written many Hermitic Treaties. She was Initiated to Hermetic Science by Combalus, also named Comarius. He was an Egyptian High Priest and Philosopher who wrote a Treaty on this Science. (Comarius Taught Cleopatra the Divine the Sacred Art of the Philosopher's Stone)*; they lived about 50 years before Christ. – From the Ernest Bosc, 1896, Dictionnaire of Orientalisme, Psychologie et de l'Occultisme', Tome 1, P. 253.

*“ Moreover, about Hortensius Flamel Book, ***Le livre Rouge’****: résumé du magisme des sciences occultes et de la philosophie Hermétique, d’après Hermès Trimégiste, Pythagore, Cléopâtre, Arthéphius, Marie l’Égyptienne, Albert le Grand, Paracelses, Cornelius Agrippa, Cardan, Mesmer, Charles Fourrier, etc. par Hortenius Flamel’/* ((*The Red Book*): a summary of the magism of occult sciences and Hermetic Philosophy, after Hermes Trimegistus, Pythagoras, Cleopatra, Artephius, Mary the Egyptian, Albert Magnus, Paracelses, Cornelius Agrippa, Cardano, Swedenborg, Mesmer, Deulize, Charles Fourrier, Cahagnet, etc. by Hortensius Flamel), 1841, 1842.”

Moreover, Cleopatra who governed Egypt for 22 years, long past Caesar’s assassination in 44 BC. Her subsequent union with Mark Antony, a potential successor to Caesar’s throne, ended in mutual suicide when their contender, Octavian, defeated the pair.

Furthermore, moreover, Cleopatra and Comarius Hermetic, Alchemy, Gnosticism, and Philosopher’s Stone teaching’s publish under Marcellin Berthelot (1827-1907), see the 1888, “***Collection des Anciens Alchimistes Grecs****”*. Publié sous les auspices du ministère de l’instruction public’. (***Collection of Ancient Greeks Alchemists****)*. Published under the auspices of the Ministry of Public Education by M. Berthelot. P. 278-286.

(1)* Also see the other Books attributed to “Hortensius Flamel”: ***Le Livre d’Or****,* … 1842 or ***El Libro Negro o la Magia***, … 1866. Also see among others: - ***Dogme et Rituel de Haute Magie’***. T 1-2 1854 and 1856, Eliphas Levi. Also, see; - on Cannabis and the 7 Color Narcotic Magnetic Discs, recorded experiments practice on Individuals, see, Jean-Marie Ragon (1781-1862); - ***Maçonnerie Occulte suivie de L'Initiation Hermétique’***, 1853, p. 82-85. Moreover, strongly recommending is ***The Mass and its Mysteries Compared to the Ancient Mysteries*** (Translated to English by John Lenoir, 2017) and, also - ***Orthodoxie maçonnique’*** (1853), p.505-506., translated excerpt on page 215 of the present Treaty.



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CHAPTER V

THE NARCOTIC AND SEDATIVE PLANTS

Summary. – Various Hemlocks. – Their action. – Aconite – It various Names. – Belladonna. – Foxglove, Digitalis. – Henbane. It Eastern, Oriental Origin. It Varieties. – *Datura Stramonium*. – Poppy. – Morphine. – Extraction. – Of Opium in Pliny Work. – The Form of Opium bread, loaves of Opium. Meconium – Various Opiate Preparations. – The Theriakis. – China, English, Opium. – The Turks and Opium. – The Opium Smoking Dens, Cabarets. – For a few *whiffs*, *toke*, *puffs* /*bouffées'* of Pipe. – The Psychology of the Opium Smoker. – Theriac. – The Ingredients it Contains. – Modern Day Antidote*.

Indian *Hemp, Hashish*, is it a narcotic, a hypnotic, a sedative, or is it an exciting, stimulant, which, like Coffee and Tea, holds Man in a perfect state of standby or eve? Some say Yes to it; others say No, and we would add; It is a matter of temperament or habit. Upon all the above proves this abundantly, without the need to insist.

Although, if we are not definitively entirely fixed of hashish, on the other hand, we are very much in a series of plants referred to as *Narcotic* or *Sedative*, which of the Plants is found in large, abundant number. These are *Hemlocks, Aconite, Belladonna, Digitalis, Henbane, Datura Stramonium, Tobacco, Poppy, Corn Poppy /Coquelicot', Poppy /Pavot,' Opium, Opion*, Opiô*, Cynoglossum.*

I-*Hemlock* /*Ciguës'*: Hemlock (*Conium maculatum*, L.), is referred to as tall Hemlock, the spotted Hemlock /*ciguë maculée'*, the Hemlock of Socrates and the tall *Hemlock /grand-cocuë.'* It belongs to the Umbelliferous family; it is small and has white bloom flowers from June to August. The leaves of the plant brushed by the fingers unlock a wild, unpleasant herbaceous scent, having some analogy with the smell of urine from tomcats, alley cats, or kitties.

The Second variety of *Hemlock* called *Éthuse'* or *small Hemlock* (*Aethusa cynapium,* L.), the *Hemlock of the Gardens* is recognized by its elongated, spindle-shaped, whitish root, hail that wears a straight rowing cylindrical stalk, fistulous, finely striated, reddish at the bottom.

This *small Hemlock* stalk is cover with murky, glaucous dust, which resembles that of the flower which covers some plums. The *small Hemlock* leaves, wrinkled with the fingers, spread a nauseous, foul, fetid odor. Its name comes from the Greek *pithô*, which means *burning, scorching* because its flavor is acrid, pungent and blazing as Chili pepper, however, to a lesser degree.

Hemlock is a narcotico-acrid alkaloids poison, which produces anxiety, cephalalgias, headaches, dizziness, fainting, nausea, upset stomach, deaf pain in the lower parts of the body, of slumber, finally death, which is usually announced by amazement and delirium.

Therapeutically in various preparations, Hemlock is used to stimulate the lymphatic vessels and activate the resorbing action of capillaries vessels. Hemlock preparations are considered effective against the cancerous disease, the scrofulous, lymphatic engorgement of abdominal organs, against ophthalmia, neuralgia, etc. They owe their properties to *Conicine', Cicutine',* or *Coniine* /*Conine', Conin*. The active principal is very volatile, which has a strong toxic action; This principle lies mainly in the fruits of Hemlock.

Here is how the poison act. If ingested in the stomach the essence, juice of this plant makes blood flows to the lungs and causes fatal congestion. If on the contrary, we introduced the same essence / juice in the blood, using an incision or an injection, the nervous system finds itself very strongly over excited, muscle spasms followed, spasms of such violence, they bring death.

Water Hemlock /*Ciguë vireuse',* (*Cicuta virosa*, L.) also belongs to the *Umbelliferous*, *Apiaceae* family. It is extremely dangerous; while the juice, essence of this Hemlock is yellow, the large, tall Hemlock juice essence is white.

In their youth, these plants provide some medicine so-called: *Sedatives*, *Soporific, Narcotic drugs* which Act on the nervous centers and their conductor (brain, spinal cord, nerves, etc.); they act so that they decrease and even manage to annihilate the nerve functions.

Apparently, not all narcotics exert an identical action on our sensitivity, our motility, on our intelligence, in a Word, on our Astral; but all have the property of calming more or less pain from our nervous centers.

This is why we called these medicines and herbs which are used in their composition: *Somniferous*, *Sedatives, Soporific*. Except for the same medication, taken in high doses, bring after them severe disorders: sluggishness or heaviness in the head, obscuration of the view, weakening of the muscle forces, loss of memory (amnesia), etc.

II. – ***Aconite*** /*Aconit'* (Aconitum Napellus, L.) usually lives in moist, peaty meadows (1). The regions that it prefers are the Alps, the Jura Mountains, the Pyrenees, the Vosges; but it is also grown in gardens as an *ornamental plant*; we call them: *casque*', *capuchon*', *pistolet'*, *coqueluchon*', etc.

It epithet of *Napellus*, *Monkshood* /*Napel'*, which comes from the shape of its root, which is likewise to a small turnip; It is its root that is poisonous, toxic. The fresh plant is regarded as beneficial against *angina*, *influenza*, *rheumatism* at the dose of 2 to 20 centigrams in powder. This powder is obtained by pounding the stalk, stems, and leaves.

* - *Aconitum* varieties are more commonly known as Aconite, Wolf's bane, Monkshood, Leopard's bane, Mouse bane, Women's bane, Devil Helmet, Queen of Poisons or Blue Rocket.

– The Aconite has no Antidote, and as a result is often fatal if it enters the human body in sufficient quantities.

III. – ***Belladonna*** /*Belladone'* (*Atropa Belladonna'*) (2)*, owes its name from the usage by the Italian Ladies of the 16th Century, who used it to maintain the *whiteness* and *brightness* of their dyed, using distilled water from this plant.

We also called it; Nightshade /*Grande Morelle', Guigné des Dames', Permenton,'* deadly nightshade, divale, dwale, banewort, devil's berries, naughty man's cherries, death cherries, beautiful death, devil's herb, great morel.

(1) See. - Ernest Bosc, *Traité Théorique et Pratique de la Tourbe*'/ (*Theoretical & Practical Treaty of Peats*), 1 vol. in-8° with figures, Librairie Polytechnique', Paris, 1870.

(2)* Also see Victor Alexander Racle writing on Belladonna, p. 66 and 67 of the present Treaty.

The *Fruit of Belladonna* is a globose berry about the size of a cherry. The fruit tastes good, it is glossy at maturity, but it is a violent narcotic. In Medicine, we used it as dried leaf to produce cigarettes, which brings mitigation to suffocations experiences by the *Phtisiques*'/ Tubercular and the Asthmatics.

Moreover, according to its various preparations, Belladonna is usefully employed against facial neuralgia, nervous cough, convulsions, asthma, whooping cough, spasmodic constriction and against certain ophthalmia.

IV. – **Foxglove,** common foxglove, purple foxglove or lady's glove /*La Digitale',* (*Digitalis purpurea*, L.) is a plant of a stylish, elegant port, which the long tufts of many-flowered of purple colored. Corolla spotted internally, is known to our Readers who have been able to admire them in the Gardens. This Plant bears numerous vulgar names; It is indeed called*: Gantelée'/ Trachelium and Gantelet'/ Gauntlet, Doigtier', Gants de Notre-Dame', Pétrole' and Gandio.*

The active principle of *Digitalis* is named *Digitaline'/ Digitalin*, Digitoxin; It have's the ability to slow down the blood circulation, and at this point, the pulse stops completely. It is this property who did make Digitalis to be used against heart palpitations and aneurysm.

Digitalin, which is a poison narcotic-acre, taken in high doses, irritates the stomach, cause dizziness and nausea, vision problems and soon brings delirium and finally death.

The Famous Homeopath, Physician, Doctor Edmond-Désiré Couty de La Pommerais, (Born 1836-executed by guillotine on June 1864, for being found guilty of 2 murder in 1862/3)* gave the Digitalin Plant a very sad celebrity.

Therapy mainly uses it as counter-stimulant, as a sedative in phthisis, catarrhs, madness, folly, pertussis, epilepsy, heart disease, especially when ventricular contractions are very energetic. Finally, it is an excellent *diuretic* – (*agent or drug increase the flow of urine)* in dropsy, *edema*, water retention, hypertrophy of the heart, and serous effusions.

V. – **Henbane** /la *Jusquiame',* (*Hyoscyamus niger*, L.) (1)* is a narcotic by excellence, and by this even a dreaded poison. When the Plant, is inhaled too long it causes stupor, convulsive tremor, and brings a lethargic slumber which determines Delirium and ultimately Death.

Originating from the Orient, we pretend that this Plant was imported in Europe in the Middle Age by Bohemians, Roumanis' or Roumis' who used it for their spells, charms.

Agricultural Workers, who fall asleep sometimes in the vicinity of the premises occupied by this plant, underwent the same fatal influences than people who fall asleep in the vicinity of the hemp fields. We pretend, claim even that likewise farmers having eaten leaves or some roots of Henbane were soon embroiled in a furious delirious frenzy; they had *haggard eyes* and breathing become very embarrassed; a reaction was a continuation of that State which then brought paralysis of the lower limbs, just like people who have absorbed Hemlock.

Moreover, this Plant, of the family of the Solanums /Solanées', spreading around a strong wild very unpleasant smell which makes it recognize; of its flavor, it is also very nauseating.

There are numerous varieties of henbane: the Black henbane (*H. Niger*) refer to as *chubby, Golden henbane**, *Egyptian henbane*, plump henbane* /*Jusquiame Potelée' or hannebane de Careillade'/ Black henbane* means *insane root*. Also called; Chilblains, Frostbite Herb, Herbs of the Dead, Herb of Apollinaris, Devil's Eye, stinking Nightshade.

There is a variety of White Flowers (*H. albus*), another called *H. Datura* which we roast the seeds which we then infuse, and brew like Coffee. Which provides to the Orientals, mainly Arab, a drink which accelerates the blood circulation and thus helps digestion; This drink magnifies the Psychic faculties and also stimulates all organs:

(1)* in English *hen-bane*, means, *kills a hen*, *kills-chickens*.

The Egyptians use a lot of this kind of Coffee, which has the same properties as *Kif*, which they also use (1).

Here is what we read in Pliny regarding henbane (2): « we owe to *Hercules* the Plant we called Apollinaris /Apollinaire'. Among the Arabs; It is called, the *altercum'* or *altercangenon'* (3), with the Greeks *Hyposcyanos'/ Hyposcyamus* (*Henbane /Jusquiame'*), various species exist: the black seed *Reticulatus*, its flower is almost purple; and the plant is thorny. Another vulgar species, a Third kind (*Aureus*) is similar to that of *Irion*. A fourth species is soft, *lanuginose*, fattier, oilier than the others, and grows in maritime places. Like wine, this plant has the property to go to the head and disturb the mind. We use the seed in nature, or even, extract oil which is emollient, although contrary to the nerves; taken as a drink, it troubles the Brain.

In *le Dictionnaire de Médecine de l'Encyclopédie de Diderot'/ (the Dictionary of Medicine of the Encyclopedia of Denis Diderot* (1713-1784)), on the word *Henbane /Jusquiame'*; *de Jussieu* (5)* tells us that above all henbane seeds heated up push to anger and irritation people even of a mild nature.

He cites a very United Household, which argued when they were in a room where was in a Cabinet nearby the stove, a package of Seeds of henbane. The feud lasted for as long that the spouses were in the room, but as soon as they came out any irritation between them ceased. First, they believed that they were cast a spell, or a curse onto them, but when they discovered the seed package, everything explained itself!...

(1) *Kif'* is also, an Arabic term used to describe a mixture of *leaves* and *flowers* of Indian or Egyptian male Hemp that we smoke in *small earth pipes ad hoc'/ for the purpose*.

(2) Pliny, Hist. Nat., XXV.

(3) These two terms are given by Gronovius (4)* and in the Editions of Pliny, before Hardouin.

(4)* Jan Frederik Gronovius (1690-1762), Dutch Botanist notable as a patron of Carl Linnaeus (1707-1778).

(5)* *Dr. Adrien-Henri de Jussieu* (1797-1853), Botanist, Professor, Son of the Botaniste *Antoine Laurent de Jussieu* (1748 – 1836).

VI. – The ***Datura Stramonium*** of Linné' or Stinkweed/ *Stramoine*', Jimsonweed is also known as Thorny Apple /Pomme épineuse', Crabapple /Pommette', Apple of the Devil /Pomme du Diable', because its fruit is enclosed in a thorny capsule, as the chestnut of India. We still called Datura Herb of the Devil, Herb of the Sorcerers, Herb of the Mole, Trumpet of Judgment, etc.

Datura, originally from India, was used by the Courtesans of the low stage of Antiquity to plunge their Lovers in a night of lethargic sleep which allowed them to rob them at ease.

They served them to drink an excellent liqueur in which they had infused powder made with seeds of Datura. We see that Prostitution, Larceny /*Entôlage*', - (theft committed mainly by a prostitute at the expense of her client) is very ancient.

Bandits known under the name of Beguilers /*Endormeurs*', continuing the tradition of the Courtesans, employed Stinkweed /Stramoine' to rob travelers and raped the women.

To get to their goal, they made them absorb an infusion of this plant in any beverage or again they offered to traveler's tobacco containing *Datura* powder.

VII. – **Opium**, *Opion**, *Opiô**, is only the thickened juice of white Poppy (*Papaver somniferum album,* L.) - this plant grows in the Orient, in India and several other parts of Asia, as well as under our European climate. However, we only cultivate it in bulk in Asia, in order to prepare the opium, which is consumed on the spot, in India, Japan, China, and Ceylon.

Europe which employs it as a narcotic does also use it as therapeutic; trade sells three main varieties: the opium of Constantinople, the one of Egypt and the one of Smyrna.

The Opium of Constantinople sells in two major forms: either in large loaves or rolls of 5-6 cm of width, orbicular in shape, slightly flattened; they are then wrapped in poppy leaves.

The Opium of Egypt came in regular loaves, also of orbicular form and flattened, however, somewhat larger than the loaves of Constantinople; they measure 7-8 cm in width.

Finally, the Opium of Smyrna, the most esteemed, because of its more active principles, present itself usually flattened thicken. These breads are of a thick mass of various sizes, in the form of irregular-greenish seeds of *Dock Plant* /*Rumex'*.

EXTRACTION OF OPIUM

Here is how we proceeded to extract the opium of poppy. When the heads of this plant are mature, ripe, about to become blondish red, strawberry blond. We practiced to their lower part small incisions that leave the white juice to flow out, milky, thick, with bitter and vinous taste, which color itself in shades more and more darkened, as a result, from its more or less prolonged contact with Air. This juice also thickens more and more, and after twelve to fourteen hours, it entirely solidifies. We then remove this harvest, and we proceed to new shallow incisions that are harvested twelve to fourteen hours later. These two in gathering crops provide the best quality opium.

However, remains in the plant useful material: it is extracted by cutting the stems and heads, which one pound, heap to extract the juice, which put aside, will be used as we shall see.

We infuse the *marc* in a little water to obtain a decoction that we evaporate in a *Bain*-Marie' (*Balneum Maris*)/ - (*a receptacle containing hot or boiling water into which are placed to warm or cook food in them*)*. When this decoction diminishes to the two-thirds of the original volume, we introduced the juice obtained by the expression of the stems and heads of poppies, pounded; is then evaporated again until the liquid came to a syrupy consistency.

We then incorporated a certain amount of the first extract obtained by incision, to communicate to the product the wild/fetid odor that characterizes the opium of good quality. We make finally with this extract, little loaves, buns, which are sprinkled with powder from pounded Poppies or seeds of Dock Plants /*Rumex*'.

The final desiccation of these loaves is affected by their exposure to the Sun rays.

OPIUM IN PLINY'S WORK

After the above, it seemed curious and interesting both to bring closer to our Study what the famous Roman Naturalist said of poppy and Opium in the XXth (20th) book of His *Histoire Naturelle'*. Here is what He wrote:

« We have said that there are three species of cultivated poppies, and we promised to talk about the wild species.
For cultivated Poppies, we crush, pound the calyx of the White Poppy, and one drink it in wine as soporific. The Seed can heal Elephantiasis. The Black Poppy (*Papaver nigra*) is a powerful soporific, from the juice that provides the incision of its calyx, stem or stalk, at the moment when the plant shows its first flowers, at least. According to *Diagoras* (*of Melos 500 BC*) King *Iollas* (*lived circa 400 BC*), on the contrary, tells us that, when the flower pass an excellent beauty time of the day, at the third hour of Sunlight (1). It is to say, after Dawn when there is no more dew on the Poppy, he should make the incisions below the head and calyx.

« Moreover, it is the only variety that we incise the head. This juice, like that of any plant, is received on wool, or, if there is only a small amount, we content ourselves to merely scrape it with the thumbnail, as done for lettuces. It is the next day that we pick up part of the dried-out juice.

Obtained, in large quantities, this juice thickens; we then knead it in the shaped of buns, rolls, that we dried in the shade. There is at this moment, not only a soporific force but still, if taken in high doses, it can cause death during sleep. It is thus that died in Spain, at Bavilum, the Father of the Praetorian Persona *Publius Licinius Cécina'l Crassus Dives* (*died 87 BC*): he committed suicide, he could not bear any longer the life that disease had rendered odious. Many other people have given themselves death in the same way. It is for this reason that the Opium was highly discuss. *Diagoras* and *Erasistratus (304-250 BC)* did completely condemn it, even defending *instilling* it as being a deadly poison.

(1) It is to say, three hours after Sunrise.

Also, because in Alexandria, it was sophisticated, although, later we condemned its use in a famous preparation named *Diacode’* (from *dia;* de’/ of, and *côdiôn; Pavots*’/ *Poppies*).

« With crushed seeds, we also make Lozenges, taken in milk, as sleeping soporific. With *rosat oil* - (*rosat* is said of various pharmaceutical preparation where we use roses petals)*, we use opium against headaches. We inject of this same oil in the ear to soothe the pain.

With women milk, we apply opium on the parts of the body affected by gout; poppy leaves are used for the same purpose.

« For my part, I do not approve of the addition of Opium for eye drops; I agree even less with the preparation called *lexipyrétes’/ lepxipyretes. - (febrifuges, - a medicine used to reduce fever**), - (Potion said Harmless; *Anodyne*, *lexipyrètes’*, made of petals*) As well as other so-called preparations referred to as digestive and celiac. However, we give Black Poppy infused in wine against celiac disease (guts, abdominal). All cultivated Poppies are larger and have rounded heads. Wild Poppy as longer, smaller and it is endowed with more active properties. It is boil, and we drink the decoction against insomnia; with this water, we gargle our mouth.

The best poppies come from dry places, and where it rarely rains. If we boiled the heads and leaves, the product of this decoction is called *Meconium*. This composition is weaker than Opium. The First Property, whereby we recognize the goodness of Opium is its smell; one cannot resist the scent of pure Opium.

The Second Property is; lit by a lamp, it gives a brilliant flame, and that spread a scent after it is put out. Which does not happen in falsified Opium, which lights up with more difficulty and put itself out by itself afterward very often.

« The *test by water* also serves to recognize Opium: pure, it floats; falsified, it reunites lumpy. However, what is surprising is that the summer Sun also provides a featured nature: pure Opium sweats and melts under the action of the Sun, and it again becomes liquid likewise to it first juice.

Mnèsidés'/ Mnesikles (1)*, think that the best way to preserve Opium is to mix it with the seed of Henbane; other people recommend putting it with beans. »

Pliny goes on to review other poppies and describes their properties; these poppies blossoms are numerous, and their properties always calming.

By the preceding quotation, we see that in sum Pliny knew Opium, its preparations and its properties at least almost as well as our Modern Scientists.

THE EFFECTS OF OPIUM (2)*

Opium, and the Morphine which derives, which we will discuss soon, have indeed in our organization the same action as hashish, however, with less intensity.

Here, according to Dr. Zambaco (3)* valuable information on the subject that concerns us: « many of my Muslim clients had since long contracted the habit to take every day a dose of raw opium, progressively increasing in pill form. This is, in fact, the preparation to which Muslims from Turkey are addressed preferably and almost exclusively.

(1)* Mnèsidés'/ Mnesikles (mid of the 5th century BC), was an Ancient Athenian architect active in the building of the Hall of the Propylaia (*Propylaea*)/ Propyles', which served to give the Acropolis an entrance worthy of its monuments

(2)* Also see, Ernest Bosc de Vèze, **- De l'Opium et de la Morphine'**/ (**Of the Opium and the Morphine**) (Opium abuse recovery) Bibliothèque Curiosité, H. Dargon-1908.

(3)* Memoire communicated at the Athens Medical Congress, April 18, 1882. Démétius, (Alexander), *Zambaco* (Pacha) (1832-1913); Doctor of Medicine (Paris, 1857). - Head of Clinic at the Faculty of Medicine of Paris. - An elected National Correspondent for the Division of Anatomy and Physiology of the Academy of Medicine (in 1887). - Member of the Academies of St. Petersburg and Vienna; President of the Society of Medicine of Constantinople. – Also, practiced in Cairo and received from the Ottoman Khedive of Egypt the title of Pasha for his medical work, He also wrote in Greek (modern).

People who belong to the high-class society make in bulk their annual provision, that they receive directly from Kara-Hissar, near Smyrna, whose Opium is undoubtedly one of the richest found in trade commerce. These *Theriac-makers* /*Thériaquis*' (1) put the utmost care; I would say even that they experience the greatest pleasure to prepare those themselves, every two or three days so that it does not in additional measure harden. Their pills, which they do not consent to entrust the confection to anyone.

« To this end, they associate to Opium some aromatic Substances, such as Ambergris, Cinnamon, and Saffron. The addition of these aromatic substances has for the essential reason their Aphrodisiac Action. For Orientals have recourse to these as a remedy by tradition, sometimes even in a regular way, as stimulants of the reproductive functions.

The small *boxes* (2)* often rich and pretty, a kind of candy-box, designed to contain these doubly expensive pills never leave these *Thériaquis'*/ *Theriac-user* who swallow in according to their degree of *Opiophagy*, two or three times a day more or less is a considerable number of Times.

« Each of which contains a quantity more or less great of very active opium. So, I have seen of persons belonging to the class of *Ulémas*'/ Muslim scholars; it is to say of scholars in theology or members of the clergy, who regularly take each day from 1 to 3 grams of opium. An old man of 85 years, I often met at the Prince Mustapha Fazil, had reached the scary dose of 9 and 10 drachmas per week! It is clear that the opium used especially at high doses brings complete anorexia and *opiniâtre*'/ *stiff opiate* constipation».

(1) We also write *Thériakis'*.

(2)* Other names for a similar medicinal box, from Antiquity: *Silenus box. Also, of relating interest search under Pandora's box.*

Here below are a few opiate recipes very much in use in the Orient, they are extracted from various Pharmacopeias (1)*.

PHARMACOPEIA OF EDINBURGH

Paregoric Elixir.

Tincture of anise Opium, Tincture of *ammonical* Opium:
Opium, 8; saffron, 12; benzoic acid, 12; volatile oil of anise, 2; liquid ammonia, 150; alcohol at 88 ° (ethanol, alcohol proof), 150.

After eight days of maceration, filter.

THE UNITED STATES PHARMACOPOEIA OR OF NEW YORK

Opium, 3.88; camphor, 2.58; benzoic acid, 388; anise essence, 3; honey, 62; distilled alcohol, 946.

This Elixir is used against hysteria and convulsive diseases: 2 to 8 grams a potion; or against a migraine, it is used by friction.

It is the most commonly used opiate preparation among the English.

As we can see, the sons of Albion only consume opium in small doses, but they push consumption to grand among the Chinese their friends.

Only in China and in Malaysia, we do not eat Opium; we smoke it in special Tabaco-Shop in front of the door to which are found the merchants of opiates, opium. It is especially since the arrival of the English to India, which made considerable traffic of Opium. About two hundred and fifty years ago, only the mandarins could afford the great luxury of smoking the drug. It was even forbidden to them to administering of smoking opium. Today the noble England who cultivates in its Indian possessions of enormous quantities of opium has forced China by draconian treaties, to accept the English opium entry in China and pay it in Bars of gold and silver, but no longer in goods, as formerly in the Good Old Days.

(1)* Furthermore, also see Laudanum an Opium Tincture.

One can get an idea of the importance of English commerce on the opium trade, when we will have said that enter annually in China eighty thousand cases, worth at least 350,000 million francs. It is to say, that the Chinese, eating by right of war of three hundred and fifty million fish; but the great English exporters go every Sunday to their *Church's*, with their family and the Bible (1)* under the arm. These *are quite respectable traders* and who would cause no harm, no prejudice to their fellow neighbor.

We see the figures given above that the Chinese are great lovers of Opium.

The Turks are not any less, and they do not only eat opium, but they also give it even to their horses, as well as tells us an English Traveler:

« I came, said Burns, from traveling all night with a Horseman of the country. After a tiring walk of about thirty miles, I was obliged to accept the proposal that he made me stop for a few minutes. He used this time to share with his exhausted horse a dose of two grams of opium. The effects of this dose were soon evident to both; the horse ends with ease a riding day of forty miles, the Horseman became more active and more animated. »

To indulge in their favorite vice, to their lovely sin, the *Thériakis*'/ *Theriac-user* (1)*, Teriyakis (is what we called in Turkey the Opium Smokers), the ordinary everyday folks of the people meet in special cabarets, and the people from the high society meet at their own home.

Land Giorgio (2)* described to us one of these Opium Cabaret/ *Caboulots'*; « Twelve Turks, he tells us, were sitting on a couch; After dinner, the coffee served, then we took opium. Soon after the effects of this substance are felt. Some, among the young people, have appeared livelier and more gay, joyful than usual: they began to sing and to laugh. The others stood with the fury on their couch, drawn their sabers and set guard yet without, hitting or hurting anyone.

(1)* "The Gutenberg Bible" was printed on hemp paper. In 1456, Johannes Gutenberg came out with the printing press. The first book, the Bible – ironically enough – was also printed on hemp. -"The 35 hemp paper copies required 11,130 sheets. Other copies are of velum, linen sheet and paper.

(1)* Also see among other medical opinions and notes from the Renaissance, about, *Les abus de la thériaque et de la confection d'hyacinthe'/* (*Theriac Abuse and the confection of hyacinth*). by Maître, Pierre Barru, 1667.

(2)* About Land Giorgio descriptive Opium *Cabaret smoking dens /Caboulots*' text see; Pamphlet sur la Biologie': Kofoid col., Vol. 158, p. 104.

The Police Soldiers having occurred, allowing themselves to be disarmed, although continuing to shout. Others, older, finally, fell into stupidity and drowsiness. One of them, in his seventies, was an Ambassador, who remained insensitive to the shouting and the clatter clank of sabers; he did not longer move as if he would have been made of marble; his eyes were half open; he saw, he felt, but he was unable to move. »

To say that to enter this State, one must absorb so little smoke!

Here is how we proceed:

The smoker is sitting on a couch. Before him, a small table which supports a pipe that has a small furnace big as the fingertip of the little finger, his opium box, and a tiny lamp. A coffee boy pike with a long hot needle, a ball of opium the size of a pea that he heats by the flame of the lamp, he mix kneads it, this ball he kneads between the thumb and forefinger. When the resin is sufficiently softened, he introduces it to the furnace of the pipe, and after having lit it, he presents it to the smoker. Who takes a few puffs, five to six, and after absorbing two or three pipes load at most, the *Thériaki*'/ Theriac-user is in a State of drunkenness he desires, that he search even avidly, greedily for.

We see how stupid is such an Act, thus narrated coldly, and however smokers of opium, once they contracted the habit, can no longer do without their ration than the drunk of his alcohol. The drinker of absinthe of his poison and the morphinomaniac of his morphine, as we shall see in the next Chapter, but after giving the *psychology* of the opium smoker and said, what is that of *Thériaque*'/ Theriac. »

PSYCHOLOGY OF THE OPIUM SMOKER

We have seen that a moderate dose of opium stimulates the brain and physical forces, but as this drug does not provide any recuperating remedial elements. It brings following an active excitation too frequently repeated a general weakening of the body. As a result, the influence it exerts on the nervous centers.

Moreover, this weakening is uniquely marked, *sensitive*, that nourishment is more insufficient to restore the forces diminish by this artificial excitement.

In additions, the experience demonstrates that there comes the point where the impactor of drug abuse affects nutrition, then manifests the phenomena of dyspepsia and with them, start the organic decay that accelerates more and more until consumption.

Nowadays in the Ottoman States, many passengers carry with them lozenges or pastilles of Opium, on which these words are written: *Mash Allah*, it is to say: *Present, the Gift of God*.

He travels a lot by horse and when his horse is tired, harassed by fatigue, the good Muslim shares with it his dose of opium. Although, as he knows that he should not go beyond a certain amount, he is very moderate in the use of his drug, even though the Koran does not proscribe, prohibit opium.

In the Orient, mainly in Persia, the inhabitants use much of the *Kokenar'*; which designate thus the white poppy; in Hispahan, there are Academies call *Kokenar Krone*, a sort of *Caboulot*'/ *Smoking Dens Cabaret* where gather *Opiophages*'/ Opium-eaters to indulge in their favorite passion.

If now, we study the physical aspect of the Opium Smoker we see his look posed a particularly unique expression of fixity, looks like the look an idiot or a jerk. The eye has something vague and jovial all at once; it is a nondescript, indefinable look; hollow, surrounded by a swarthy, tanned circle or somewhat bluish, as those of monkeys. He has the excessive thinness of the body; his members are spindly, thin and without vigor. Of the rest, all persons who visit the *Opiophagies*'/ Opium-dens in the Orient are struck by the saddening spectacle of these emaciated, wasted Beings, as real live Skeletons.

It is generally the abuse which brings this thinness, weight loss soon followed by complete disorganization of the organism, which goes up to decrepitude accompanied by tremor, hallucinations, that end by general paralysis.

OF THE THERIAC / DE LA THÉRIAQUE'.

This term is derived from the word *Theriac, Theriaca*, one of the names of Opium in the Orient. Since we call *Theriakis*, the *Opiophages'/ Opium-addict* or Opium-eater. They generally begin by absorbing the Theriac before surrendering to their passion for Opium. Theriac is of a frequent use throughout the Orient. The mothers themselves use it for their young children to sleep and get peace of those who are too turbulent.

From the Earliest times of the Roman Empire, was given the name of *Theriac* to Electuaries, which Pliny conserved for us the recipes, for example, the one that King Antiochus was using against the venom of animals. Moreover, the formula of this King was engraved in verse on a table of stone set down in the Temple of *Esculape*'/ *Asclepios of Kos*, the Island of Asian Turkey (1).

Here is other additional information provided by the same naturalist: « We give the name of Theriac, he said, to a composition that luxury as imagined; We prepare it with strange substances. The *Mithridates antidote* (2)* is made with fifty-four ingredients, none of which is added at the same dose. »

There were many varieties of *Theriacas* /*Thériaques*', but the most used one of all has always been that of Andromachus, which includes according to the *Pharmacopoeia* of *Lémery*', Sixty-Six Substances and, among them the *Trochisques'/ Trochiscus, of Hedychoron*.

Troches - (*small Tablet or Lozenge*), which themselves contain no less than Eighteen Substances divided by the Codex into Twelve particular Sections, which may relate to Five main Divisions, namely: - Astringents, Tonics, Exciting-upper, Narcotic and Starch or Sugars - (Nutritional Substances).

(1) See. Pliny, *Histoire Naturelle*, XX, 100.

(2)* Furthermore, on Electuary and Antidote from Antiquity also see among others the Roman Encyclopedist, Physician, Aulus Cornelius Celsus (c. 25BC - c. 50AD) surviving work; *A. Corn. Celsus of Medicine in Eight Books,* translated into English, published 1814, by M. James Grieve, M.D. (graduated M.D. 1733 -died, 1773).

Here is the enumeration of the various Substances entering Theriac: Troches of Squill (*Scilla*), of Squid, of Vipers and of Hedychoron; long Pepper, Opium, Iris of Florence, the Red Roses of Provins; Licorice Plant Juice, seed of Banyan Trees; (*Teucrium*)* Scordium, (*Commiphora*)* Opobalsamum, Cinnamon, Agaric (*shroom*)*, Spicanardus' (*Nardus*, *citronella grass*)*, Dittany of Crete; Cinquefoil root, Ginger, *Costus* (*root*)*, *Rapontic* - (*A variety of rhubarb that was used as a medicinal plant. It roots could thus be one of the multiple constituents of the theriac*)*. White Marrube - (*horehound, in the mint family*)*, of Arabian *Stoechos* (*as Lavender*)*, Cane fragrant, Parsley Seeds, of a medley or jumble, Mountain *Calamants*'/ Alcino Alpinus (a *sort of mint*)*, Cassia or Odorous Cassie'(*sweet acacia, huisache*), Saffron, White Pepper, Black Pepper, Myrrh of the Troglodytes, Olibanum (*Frankincense oil*)*, Turpentine of Chios; *Clustered Amome Cardamom*, Gentian root, true Acorus, of Meum Athamanticum (*Baldmoney, Spignel*), Valerian, of Celtic Nard, Chamoepilys'/ Chamomiles, Flowering of Hypericum, Ammi Seeds, Thalaspic, Anise, Fennel, Seseli, of small Cardamom, of Indian Leaf (Malabathrum), Summits of Mountains Pouliot, Chamoedrys, Carpobalsamum, Hypocristia juices, true Acacia, Arabic Gum, Storax, Calamity, Soil of Lemnos, Real Chalcitis, Sagapenum (*Ferula*); Roots of small Aristolochia, small Knapweed Flowering, Seeds of Dancus of Crete, Opoponax, Bitumen of Judea, Galbanum, Castoreum, Honey and Wine of excellent quality.

The above is a complex composition, which indeed exceeds much of the Tea formula of mother Gibou.

The Theriac of *Andromaque*'/ *Andromache* (1)* was that of the wealthy, while the Theriac of the poor or *Diatessaron'/* (Fourth*)* was hardly composed of Four Substances incorporated with Juniper extract mix in some Honey. There were numerous Theriacs; we come to say; Indeed, at one time, it was a Universal Panacea.

(1)* See, - Albertus Magnus, *Les admirables secrets d'Albert le Grand',* 1706, p.178. Furthermore, on Andromaque and the Secrets of Rufus, and Theriacs. - Also see Hortenius Flamel, 1842, *Le Livre Rouge'*, p. 119. On Thériaque'/ Theriac. Moreover, for further in dept on Theriac see, *Theriac d'Andromachus'* by Moise Charas (1619-1698), and also Nicolas Lémery (1645-1715), *Pharmacopée Universelle*'. Tome, 1 and 2.

However, let us say that in all the advanced modern formula, Opium enters in Theriacs. Which makes them soothing and, or astringents in a low-dose, 2 to 4 grams at most, while they are Violent Poisons if these Opioids based Theriacas are absorbed, to the dose of 20 or 30 grams. (1).

Formerly, we attached Great importance to *Theriac (2)**; It was used to the abuse. The Montpellier School of Medicine ordered to have a bowl serve every evening to the sick patients of the hospital. -There was not a somewhat easy-going Household which did not possess Theriac at home, as today we have Tea. It was an object of first necessity then. Currently, we employ little more of Theriac. If its use was gradually abandoned, it is that; it was recognized to owe its effectiveness due only to Opium. Also, now they give it directly, it indeed contains 5 centigrams (opium) for 4 grams (theriac).

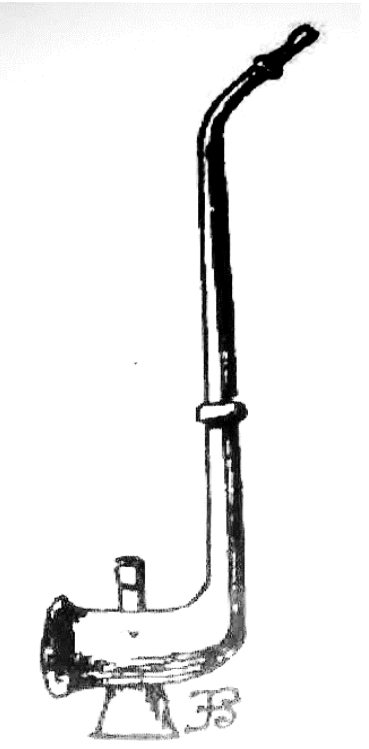
In Antiquity, we considered Theriac especially as an Antidote; It neutralized, they say, Poisons, such as Bull's blood, the venom of Salamanders, etc.

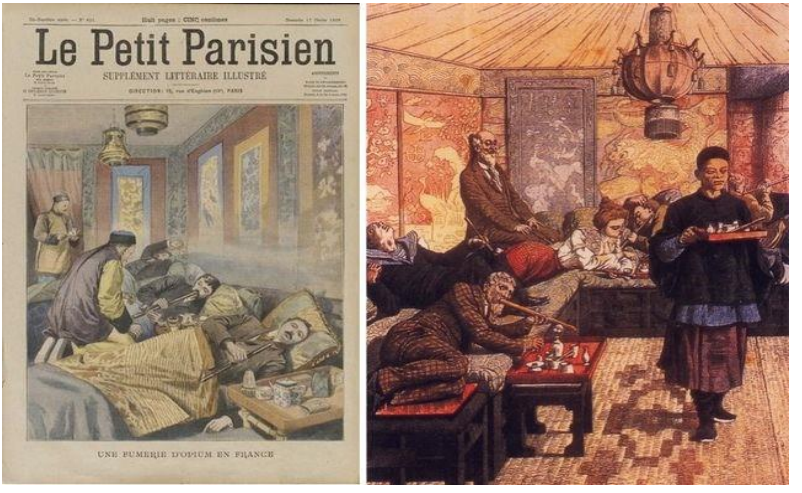
* Modern Day Antidote: Epinephrine, also known as Adrenalin.

(1) Those of our Readers who would like to study Theriac could consult; J. Camérarius, *De Theriacis et Mithridatis commentariolus'*, in - 8 °, Nuremberg, 1534. Also, G. Bagard, *Discours sur l'histoire de la thériaque'/ (Discourse on the history of theriac)*, with the poem of *Andromaque*'/ Andromache poem on Theriac, in - 4 °, Nancy, 1725. (2)*

(2)* Also see, *Nicander of Colophon***,** (2nd century BC.), Greek poet, Physician, and Grammarian: *Θηριακά,* - Theriaca (poem). Also, on other Literary work with notice to Theriac; as among others mentioned within the; Parzival, Book IX, Verse « (484), line 16 ». Rewritten by Wolfram von Eschenbach (1170-1220), with continuity to the unfinished Novel from *Chrétien de Troyes'* (1130-1190), (Perceval and the Story of the Grail). Regarding Opium in the same Magickal and Medicinal Theme. Also see among other, Chrétien de Troyes *Yvain le Chevalier au Lion*'/ (*the Knight of the Lion*), Magical Ointment « verse 1790 ». Also see, Chrétien de Troyes, Lancelot ou le Chevalier de la Charrette'/ (Lancelot or the Wheel-wagon Knight) « verse 1460-1505 », about remedies in use at the Epoch as *diamargaton',* made with a Aloe base and Ginger, which considered a fortifying tonic for old age, of *thériaque'/ theriac* it was an antidote against all poisons and particularly against snake venom. Also, see among others Ovid (43BC-17/18AD) *Metamorphose'* and Virgil (70 BC-19 BC) *Aeneid'*, Brutus, relating to Chretien de Troyes Novels inspiration. Furthermore, see Joséphin Péladan (1858-1918) La Thériaque, précédée de la Morale dans le Roman'/ (The Theriac, preceded of the Moral in Novels), 1912.

Here below, we give an example of an *Opium pipe*. Despite its appearance, the inside of the stove is tiny, the size of a little olive.





***Also see, Le Petit Parisien,** published between 1876 and 1944, which circulation was over two million after the First World War.

CHAPTER VI

MORPHINE AND MORPHINOMANIAC

Summary. — Morphine. The Discovery. Morphine-base Injections. Doctors and Morphine. — *Morphine-addicts or Morphinomaniac /*(*Morphinomanes*' *ou Morphéomanes*'). — Two cases of Morphinism, (*Morphinomaniac*) or *Morpheomania*, (*Morphinomania*) — Mithridatism. — Morphine-based anti-aphrodisiac. — The Psychology of the Morphinomaniac. — Difficulty to heal of this passion. — Only Hypnotism is Effective. — Other *Human* Perversions: Ether, Chloral, etc. — Coffee, It Psychic Action, Green Coffee. — Brillat-Savarin (1755-1826) and the *Dubelloy*. — Dr. G. Pichon. — Dr. B. Ball (1833-1893). — Notta. — The Homeopath Doctor Samuel Hahnemann (1755-1843), Dr. *Hempel* (1811-1879)*, Dr. *Mures* (1809-1858)*. — Papus on Coffee. — Voltaire (1694-1778), Balzac (1799-1850), de Nerval (1808-1855) on Coffee — Balzac and Coffee; La Comédie Humaine'/ (*The Human Comedy*). — The poet Delille (1738-1813). Charles Nodier (1780-1844).* Jacques Cazotte (1719-1792 died guillotine).*

Morphine is an alkaloid simultaneously discovered in France by a Chemist, Armand Seguin (1767-1835)* and in Germany by a Pharmacist, Friedrich Wilhelm Adam Sertürner (1783-1841).*

This Substance, studied by many scholars, presents itself in the State of perfect purity in transparent white rectangular prisms, sometimes even translucent. This salt is tasteless and odorless, but these various solutions have a relatively pronounced bitter taste. We used this salt in medicine under the name of morphine hydrochloride; It possesses in this form all properties of opium, without the disadvantages.

The Morphinomane, Morphine-addicts also consume the salt of morphine by injection (hypodermic, subdermal, subcutaneous) using a needle or a special small syringe called *Pravaz Syringe*.

Since more than twenty years, the misuse, abuse of the subcutaneous morphine injections has produced the most deplorable unfortunate results, and we must admit that Doctors are not free from reproach in the propaganda of the vice. Which we are not afraid of qualifying of a true flail, scourge, plague; even more, with the statistics of the morphine-addicts, we count many Doctors Mostly Navy Physicians who contracted the deadly habit in the Oriental Countries.

While the danger of morphisms, morphine-use (1) appears at first glance little believable, the reader will well be obliged to admit it as a strict truth, when we will have said that pain is the element that dominates in a substantial number of ailments. We understand since then that patients and doctors, not knowing how to fight pain, are happy to suppress them, as well as pain is a very annoying factor in pathology. Therefore, we must proceed to its suppression, and for this, just a single *injection* containing morphine, opioids; within a few seconds, a few minutes at most, the sharpest, liveliest pain are numb, if not wholly suppress. Thus, we give thereby to the suffering ill, the calm of profound well-being.

Also, the patient, sick person whose pain disappeared as if by enchantment after a single injection, do they reiterate-it too frequently. This beneficent injection is not only painless, but it is to a point so soothing, calming, that the patient and even the good of health using of it finish by contracting the fatal habit of poking. Injecting in any context and at any time, to soothe their pain first and later to get a simple enjoyment, because such is the force of habit, that once one has tasted of Psychic Substances, one could not know of life, how going by without.

(1) *Morphinisme*'/ *Morphinism*. Once and for all let us say that we use this term as well as *morphinomanie*'/ *Morphinomania* because they are the commonly vulgar use word. Although, contrary to the Greek Etymology of the word, which is *Morpheus*. Therefore, we should read *morphéomanie*'/ morphinomania, *morphéisme*'/ morphinism or morphinomania; *morphéomane*'/ morphinomaniac.

The Patients are to say virtually encouraged by the Medical Doctors in this destructive disastrous path; These are their real initiators in morphism since they often put at their patient disposal, a quantity of morphine which allows patients to inject without there being any competition or contest limits.

These Patients practice injecting two, three to four times a day, and the action of this injection, the hit is for them so indispensable that, when the time comes to practice it, the patient cannot wait an hour, a half hour, a quarter of an hour; He needs his injection on the spot; He then becomes a *Morphinomaniac*, a Morphine-Addict. So, that, of a good thing, the passion of man makes of it a dangerous poison. Although, we will say that it would be very foolish not to use of morphine, on the pretext that we could end up abusing it. You need to know to stop in time, and of the rest, the long habit of excessively repeated injections eventually makes the patient insensitive; his sensation dulls more and more, and benefit from the use, the patient is required to increase the dose daily. Two ways that are at his disposal to gradually raise this *dose*: the solution more concentrated and as for the frequency of the injections more frequent.

The pain gives up, the pain is defeated, but the passion remains, because Patients are so accustomed to hypodermic injections, they could not know how to live without. Injections become as necessary as breathing air.

This drug taken at regular and progressive doses produced a genuine poisoning. Although, slower from the tolerance that spawns from the habit, this kind of poisoning is comparable to alcohol intoxication. Because just as the alcoholic is never drunk, similarly the Morphinomaniac does not have any of the symptoms that can be observed in the *morphinisé*'/ mophinized – (person under the effect of morphine). – The first step towards morphinomania /*morphinomanie*', is the first injection. So, in general, we can say that firstly, guilty of the intoxication is the Doctor. Mainly as his prescription contains the formula « to renew at will » which used of and abused by the sick because getting rid of the sharp, lively pain, the patient asks of new injections to calm, sooth, rest.

The annihilation, wipeout of the body that knows no more suffering as a result of this delicious calm, of this well-being of the body, the Morphine-Addict, to get a feeling of pleasure. A kind of excessive voluptuous drunkenness, contracting the fatal disastrous habit of using-morphine /*morphiner*', even though he cannot rely on the excuse of suffering. Such consumers of morphine more are simply addicted, they are real drunkards of morphine, true *Neuropaths*. Addicts are unable to pass off their drug as the drunkard of absinthe of his drink, once they have tasted to their poison, these are lost men, because they become the prey, the Slave of their *incipient passion*. We came to speak of man, but obviously, a woman is also tributary and perhaps more than man and here is why: in general, they are the disgusted by life, the neurosis, the overstrain which abuse of morphine. Among women, they are the mundane and the half-mundane among which blooms the passionate morphinomania. These poor women are always on the Go, they must go to the Opera, to the Ball Dances, evening Parties, mundane Social Receptions, their night is not often enough to rest them. Even by getting up in the morning at ten or eleven sometimes at noon, they feel played out, worn, tired and they must not show traces of this fatigue reflected on their features, lineaments. They must have fresh complexion, bright-eyed, overexcited mind, spirit, and always awaken, on alert. How they do this; they have morphine on hand, the blissful *Pravaz Syringe (1)**. Many other very passionate women, dream of enjoyment more and more exaltedly. Also, in the half-day of the boudoir, in the warm atmosphere of the greenhouse which is sometimes very close. The tremendous mundane or the demi-mundane confidences to her friend. She whispers discreetly in her ear of sweet words while absorbing cup of very aromatic and very heady Russian Tea; dimmed by this perfume and by promises of Lesbians delights, the newcomer invaded by undeclared and unfulfilled desired, left herself quickly to be persuaded, she gives into a first injection.

Therefore, she is done for, mainly when she tasted this artificial paradise, also as she soon increases the doses, and becomes the inevitable slave of this, her incipient passion.

(1)* Charles Pravaz (1791-1853) inventor of the Modern *Pravaz Syringe*.

This justifies the following lines from Dr. B. Ball (1):

« Among Women morphine determines a voluptuous semi-anesthesia that thrills the most delicious scenes of reality. It is mainly in the so various frequent fancy combinations of Paris that we search morphine for drunkenness, it leads to artificial dummy pleasures. There is even in Paris of Morphinomanes'/ Morphinomaniac Clubs, where men are received, but not wanted, they can go along without them. Within the secret of these female orgies from which is found the explanation of this fury, as among almost all morphinomaniac, of proselytizing. »

This kind of *Morphism* is call:

PASSIONATE MORPHINISM OR EUPHORIC

We go at this subject borrowing some information from Dr. G. Pichon (2).

« Although, next to this large class of morphinomanes, next to the good cause of morphinism: « a misunderstood therapy »... There are what is called « The morphinomanes by euphoria. » Notice this "*euphoria"* expression used by Levinstein. However, it comes from Fielder who first used the term (3).

« We want to establish a significant category between these two classes of morphinomanes (sick and passionals). This category is necessary not only in an etiologic viewpoint but at the point of view of symptomatic and same prognosis.

« There is thus, only in reality these two great origins, then these two major sections of etiologies on morphinomania, *the therapeutic origin*, and *the euphoric origin*. »

(1) *Morphinomanie*'/ (*Morphinemania), see; la Revue Scientifique'*.

(2) Dr. George Pichon, *Morphinisme*'/ (*Morphinism),* 1 vol., in-12, Paris, O. Doin, Editor, 1889, pages 7 et seq.

(3) Fielder, Ueber den Missbranch sub cutanem, Morphium injectionem, *in deustch Zeitschr*, f. prakt. Medicin, 1874-*27* (4/7) und 28 1 1/7.

The First, we have seen, can include, we called for this, on some physiological data, from all the temperaments, of all the classes, for morphine injection, regardless of the individual personality, become necessary after a particular time, likewise to a necessity.

The Second, on the contrary, may include a mass of people, but especially those who by their *individual temperament*, necessarily become after a certain time use it likewise to a necessity.

The Second kind may instead, on the contrary, include a mass of people, but especially those who, by their *natural temperament*, find themselves attracted to the unknown. So what is the class of nosography which has a marked tendency to search for the strange, undiscovered delights. If it is not this broad class of imbalanced, abnormal, cerebral, of original, degenerates, regardless of the name that they are given, due to their accumulation of heredity, received the title of *Hereditary*, on which so much as been discussed in recent years (1).

… It is the Morphinomaniac of this category, who are worthy Acolytes of the Opium Smokers of China, or the Opium Eaters of Turkey? However, they absorb the opium by smoking it, by eating it, or by injecting it into the veins, it is an all in one: for as long as the goal is the same: research of excessive voluptuous drunkenness. In all cases, what is sure, is that the final endpoint is the same: the brutalization.

Since we have now allowed me to publish some interesting Foreign and French Statistics, we will see the influence which certain professions have on *morphinomania* /*morphinisme*'. Here is a complete list, which I borrow to Levinstein (2) and which on this subject relates to 82 men and 28 women.

(1) See "*les Annales Medico-Psychologiques"*/ (the Medical records Journal of Psychology.), 1885-1886.

(2) Levinstein. - *Zur Pathologie Statistik, Prognore und gerichtsurlichen Bedentung der Morphiumsucht, Vortrag in der Berliner med*., Gesellschaft'/ (*The pathology statistics, prognore and judicial reservation of the morphium addiction, lecture in the citizen of Berlin med., Society*), am 22 Oct. 1879 Allgem., med., cent. Zeitung, 1870, 27.

32 Medicine Doctors.	*8 Women, wives of doctors.*
1 Son of a Medicine Doctor	*2 Nuns.*
2 Nurses	*1 Wise women,*
1 Student in medicine.	*1 Woman with a Pharmacist.*
6 Pharmacists (1).	*1 Woman with an Officer.*
18 Officers.	*5 Women with Négociants'/ Traders*
11 Négociants'/ Traders.	*4 Rentière '/ Annuitants / Pensioners*
3 Rentiers'/ annuitants	*2 Teachers.*
1 Professor.	*4 Employees.*
4 Magistrates, Judges.	*28*
3 Owners.	
82	

Here is another interesting statistic also with the influence of the professions on morphinism; We borrow it from Burkart (2).

On 115 morphinomanes, Burkart found 85 men and 30 women, including 45 doctors, 6 women doctors, 2 pharmacists, 9 military personnel, 6 employees, 20 traders, 3 students.

Obersteiner, Guntz, and Mattison also provided statistics; in France, only Landowski provided to the Congrès de la Rochelle in 1882 a single statistic which follows: on 160 Patients, there were 56 Doctors and 25 auxiliary Physicians; We have doubts about the accuracy of this statement, and in all case in 1906. It is to say 24 years afterward the proportion of morphinomanes doctors has certainly increased, much more especially among the women (the doctoress) however, there is no question of this in the statistics of Landowski.

(1) Senator cites the case of a Morphinomaniac Pharmacist who injected 4. gram per day.

(2) Burkart. (R.) - *Zur Pathology der chronischen Morphium vergiftung statistik*'/ (*The pathology of chronic morphine poisoning statistics*). (Ronald, med. Wochenschrist), 1883.

Finally, we finish these statements list with statistics compiled by Dr. G. Pichon, in 1889, but we must add that these records lists are utterly insignificant however give a view because it is not possible to enumerate a whole category of patients who hide, and lie to deliver themselves to their fateful passion.

Here are some of the statistics by Dr. G. Pichon, page 16 of his volume, le Morphinisme'/ (*Morphinism*):

17 doctors.
7 students in medicine
5 pharmacists.
3 students in pharmacy.
7 workers.
3 nurses.
2 boys from laboratory
1 manufacturer of instruments
3 artists.
2 students in law.
2 men of letters.
2 traders.
3 owners.
2 lawyers.
2 peasant farmers.
1 sailor.
1 priest.
1 officer.
2 employees of commerce
66 total

12 women with doctors.
4 women with pharmacists.
13 women with the vocalist
11 workers from all categories.
4 nurses (supervisors or girls' room).
3 artists.
3 women in the world.
1 midwife.
2 servants.
1 Nun.
54 total

Before such figures, we are forced to conclude that it does not prove anything or at least not much, for today, the proportions have much increased, because it is no longer by hundreds that we must count the *morphine-users* /*morphinisés*' of any upbringing class but by thousands, and hundreds of thousands. (… 1895-1907…*)

No One is born a morphine-addicts, one becomes it imperceptibly, almost without expect, as one becomes a drunkard.

Moreover, how this is accomplished?

The answer is simple.

Here, indeed, is what said a distinguished practitioner:

« Querying the Morphine-addict said Mr. Notta (1), asking them how they contracted the fatal habit. Eight times out of ten the answer is the same, it is this: they had rebellious neuralgia, a condition disease of any kind..., whose pain were only calmed by an injection of morphine. First, the doctors administered it since then they kept doing it themselves. Now they can no longer do without their injections; they now become *morphinomanes*'/ *morphine-addict* ever since. »

Which is to say, authentic Crazies, because without their injections the morphine-addict wanders like a soul in sorrow. One cannot do anything, nor drink, eat or sleep.

Some Morphinomaniacs are absorbing up to 6 to 7 centigrams of morphine; some doctors even claim much more.

When a man has arrived at this level of acuity in this passion, he is lost.

We experienced at the City Hall of Paris, while we were Inspector-designer at the Direction of the work of architecture of the Fine Arts and Festivities, we have met, we say, an employee Mr. X., who had a disease of the intestines. To bring some relief to his pain, his doctor prescribed him a few injections of morphine. The patient made the injections himself, as he contracted the fatal habit of poking, injecting at any time. He happened to manage up to 28 to 30 injections a day, each of 10 centigrams (c.c.)* of hydrochloride morphine, in all 3 grams. So, since 10 centigrams constitute a toxic dose; however, as the addiction to this poison happen quickly enough, the Mithridatics settled itself soon, and the effects of the poison attenuate to the point where they disappear. While a man who would immediately to absorb as an outset of 10 centigrams, would be killed instantly.

(1) *Archives de médecine'*, p. 395, année 1884, et dans *l'Union médicale, 1884'/* (*Archives of medicine*, 1884, and in *the Medical Union*, 1884).

The poor employee spent approximately 3,000 francs per year to satisfy his passion, and he earned little as 1,800 to 2,000 francs. This figure of consumption, which may seem huge, is however correct. Everyone can check this, when we have said that the price of morphine is approximately 2 francs for a 1-gram solution.

A lady that we have known from Nice, Ms. Vin... had injected so much morphine into her left arm, that the injections confounded between each other. They gave rise to *phlegmons, inflammation,* and *abscesses* which have left, afterward scars and her arm thin in a dreadful manner; These scars occurred following the appearance of repugnant ulcers and an infected smell. To the scars was mingled with lumps, like small nuts; of which the skin of her arm, which we had seen, all so nice a few years ago, this same skin now recalled that of a reptile, of a foul Toad. Finally, one day the arm dried up to the extent that we would say an arm of a Mummy: literally, nothing but the skin left on the bone.

The lady was abandoned by all physicians and cannot dispense with her favorite poison; only hypnotism could cure her. A strong magnetizer one of our friends suggested to her unwittingly (putting her asleep) to hate the injection shot of morphine, which causes her much harm. That is what happened. She took morphine in horror. However, the early days of her withdrawal, we had to see the poor sick patient. She rose up from her chair to go to her bottle; she walked, stumbled; she also had wild-eyed, then quite vague looks, she fell into a kind of torpor, of daze; she remained there before our eyes, half-witted, besotted, stunned for entire hours.

Those who would have seen this poor creature in such a State would certainly never be tempted. I would not say of abusing, but even less using of any morphine.

The person, at the end of 15 days, was pretty much cured of her fatal passion; although how many in her place would have Died!

It is a very rare case; we believe that a cure this fast from a Morphine-addiction which reached such a degree of perversion.

Arrived at this point in our study on morphine, we need to give some sort of brief summary before leaving the subject. So, here it is: The hypodermic injection is today without contradicts one of the most widespread modes of administration of morphine, we owe this method of absorption to the Dr. Behier (1859).

The use of Morphine which is one of the most dangerous poisons is also an excellent medication. Its uses are indicated for all diseases where the pain is the dominating symptom. However, we must add that in most cases, it contributes nothing to cure the diseases or solve the causes that have given rise to the sharp pain, which the morphine was able to be sooth and calm down.

Moreover, the absorbed drug gives the Morphinomaniac a general unparalleled good state of well-being that runs through his veins with his blood and provides a gentle and soothing heat which invades the body and fills it with inebriating emanations. Therefore, the Morphinomaniac forget the worries of existence and all sorrows. His breathing even becomes more active, freer, appetite increases, much better than using the help of aperitifs. All his senses acquire a startling acuity and until then unknown; and, it is not only the appetite that is overexcited. Although, the genital functions are much increased, which the Morphinomaniac feels wonderful abilities, unknown to him until then. Who afterward contrast most of the time an inhibited anti-aphrodisia, ("block libido")*, and helpless impotence well notice at the time.

However, it is good to add this new sense of reproductive intoxication usually lasts for a very little time and stop promptly enough. Indeed, the acute sensations, the strong enjoyments wear off quickly, and by a natural reaction, the nervous, vital, and artificial dummy *energy* falls away rapidly, has for result *depression*.

On the contrary, the Morphinomaniac does not take himself as defeated or at lost cause for this; he instead feels a compelling need for his drug. A persuasive, compelling need as that of thirst for the drunk, more violent even than this thirst because it is double by the intellectual sensory and psychic need. Also, the Morphinomaniac cannot resist his deadly passion, and to find the lost sensations and reproductive (sexual) energy.

He engages in real debauchery for his drug; he employs new refinements. Then he engages in extremely dangerous unsafe practices to increase, strengthening the effects of his morphine and multiply the active forces found beneficial.

About the disorders that brings morphine to the genital organs, we will quote a passage from the book of
Dr. G. Pichon, "*Le Morphinisme,"(1)** 1889, (op. cit. p.118 and fol.)

MORPHINIC ANAPHRODISIA /ANAPHRODISIE MORPHINIQUE'.

« This is a fact on which the Authors are far from agreement. Mr. Notta admits that the chronic morphinism brings frigidity, although he affirms that in the beginning, the morphine-users attend a real resurrection of their reproductive sense. Moreover, in this regard, he cites the example of a suburb world woman, which brag, boasted highly of aphrodisiac virtues, which she owed to morphine.

Mr. Garnier is of the same opinion.

« A few Authors, which it would be too long to give excerpts Here, go so far as to claim, that within all its periods, cycles, the Morphine-User develops or at the very least, maintain sexual thrive potency, strength.

« When we have a formal opinion on the topic, which we are not afraid to say; and from this point of view we distinguish the acute intoxication or better the mere use of morphine and chronic intoxication:

I. – It is indisputable that the momentary use of morphine, which can attain to morphine intoxication, whetting the appetite in support of the assertion. Which we can relate to the confessions of several morphinomanes leaving no doubt in this regard.

An injection of morphine awakens the sexual instinct; the fact is indisputable. However, that is what deceived some practitioners, and we want to highlight this revival of the sexual instinct is more artificial, more apparent superficial than real.

(1)* Among other books noted on the Subject see: *L'opium: ses abus, mangeurs et* **fumeurs d'opium***, morphinomanes*. By Dr. Martin, Ernest, Published, (1893); ***Les morphinomanes et les* fumeurs d'opium** : *les causes et effets de la morphinomanie supplices et voluptés, opiophages et* **fumeurs d'opium***.* By Docteur Jaf. Published, (1900); *Fumée d'opium'/* (*Opium Smoke*) By Claude Farrère, First Published (1900)**.**

We explain that in the State of satisfaction, following the injection, that the brain functions are maximally stimulated. As we have seen, and the immediate consequence of this stimulation is the euphoric excitement of the genital functions. Certainly, excitement, in short, is more cerebral than physical.

« The venereal organism, in this case, enters, it is true, in-stake. However, the reproductive power is not increased. I fear not even to say that it decreases. Moreover, the abundant evidence is that, in the words of all married morphinomanes, the number of Marital relationships descended well below the usual.

« Moreover, this point of the doctrine is supported by the observed facts of the same order among Eaters of opium, at *Opiophages*’, - constipation from opioid-eating. Moreover, we had the good fortune to get a few of them valuable information: it is a fact of common knowledge in the East, that opium taken sparingly promotes sexual intercourse. Thanks to it, the erections are faster, but (also, Orientals are very well-aware) from it virility is not increased; on the contrary, it is very diminished.

« This is the truth about the Morphine Aphrodisiac Intoxication. The writers, who have celebrated them, were deceived by the appearances. Moreover, what proves this even better, is that Morphinomanes become *infertile* since the Start;

II. - If we now talk about the morphine passion, of established morphinism, there is much less hesitation to have. The abuse of morphine, *among all morphinomanes*, we are able to examine in this regard, decreases and the complete abolishment of the sexual appetite are notice. Moreover, although, whatever some authors have told, that is an assertion, which we are not afraid to strongly affirmed.

« It is, therefore, a phenomenon, which repeatedly has pushed some morphinomaniac to consult us. Married and very eager to have children, they were sorry to see their state of sexual weakening. With the frigidity, they found ever since becoming addicts to morphine. One of them, unable to change his practices, and which the loss of his virility had plunged into violent desperation, constantly spoke of attempting to end his life and had stopped suicides ideas.

... What we said about man report of course to a woman. However, if the spouse is affected, by the morphinic intoxication, Féré' (Charles, Samson)(1*), (1852-1907) (Hotel Dieu, Paris, and Bicêtre Hospital, le Kremlin, Physician), as said, it does not seem to have any influence on pregnancy.

« Of the rest, let us hasten to add that it is common to see one of the spouses follow's the example of the other: In order for the ideas which preoccupies, they have no more such reproaches to address one to the other. »

If we continue our Study on the exciting action of morphine among women, we see that at the beginning, as the woman is passive, this action exercised by a sort of chastely erotic intoxication, if the reader wants to allow us usage of this expression. Indeed, the woman at first lies in a state of idealized dreams, reverie. She feels no desire, no lustful appetite, she is in a state of ecstatic bliss in which, she feels a great charm, unspeakable well-being.

Morphinomanes women are very young to stop their menstruation; this cessation even occurs in a somewhat brusque manner.

Moreover, why, does it stop menstruation? For it, as a result, the absence of ovulation. There is, therefore, apparent sterility, and it is morphine that produces this condition because as soon as the woman stops the use of its poison, sex life makes a reappearance.

The use of morphine which removes menstruations, also makes disappear to women who use, their "white fluids." We must add that certain natures despite the use of morphine persist with their menstruation, so these women are fertile, but they suffer from much pain when in pregnancy.

If the woman in this state increased her morphine dose, it can cause abortion, and incur different unheard disorders to the genital member.

Generally, Morphinomanes Women do not give birth to healthy and well-constituted children, cause their constitution has undergone and weakened in the intrauterine life stage.

(1)* among Charles Féré's wide-ranging research covering subjects such as medicine, psychology, criminology, 1894 – (The neuropathic family.), hallucination, 1892 – (The pathology of emotions), sexuality, 1899 – (The sexual instinct, evolution and dissolution), etc., Darwinism, see the 1888 - Le Magnétisme animal/(Animal Magnetism), on Morphine, chloroforme, Haschich and hypnosis, p.130, 269, and 273 written with Alfred Binet (1857-1911).

Sadly, the children of a morphinomane, a few hours after birth are embroiled in continual agitation because the newborn is deprived of morphine and this abstinence puts it in such a state of excitement that doctors to calm him, are obliged to give the child Opium. If, it is administered after only a few days. The children have rapidly wasted away and died. Struck by collapse, demonstrating that the child accustomed to maternal intoxication cannot dispense of his poison.

Also, doctors who are familiar with the fact, give opioid doses, which they gradually diminish. Even doe, generally these runts, despite all the provided care do shortly succumb. Also, that excess motherly breastfeeding to them is harmful.

THE PSYCHOLOGY OF THE MORPHINOMANIAC

The Morphine-user is a simulator by excellence, he is cunning and liar like no other, especially when it comes to hiding his vice. If you get to demonstrate that you know him well, he will seek ***per fas**' and **nefas**'* (*By right* and *wrong*)' to prove to you that you are in complete error, and he plays so well his role of denier that manages to fool, deceive, mislead you. We like to repeat; the *morphinomaniac is a first force Simulator* ... He is also subject to hallucinations of sight and hearing; One takes for animals or grimacing figures, the flowers wallpapers stretched on the walls of his room.

Another believes he spotted on his bed or the furniture rats and mice, or other fantastic animals with wings and body covered of the climb, scales.

The Morphinomaniac usually sleeps very little, and his sleep is often interrupted by horrific nightmares, he lies surrounded by snakes and crocodiles, which devour him, he then wakes up, with his body soak in a cold sweat.

Other times he dreams that he is surrounded by armed men, larvae, spectra or ghosts or that he walks in the cemetery, on heaps of naked corpses, which he breathes the infected and corpsly cadaverous scents to the point of having nausea, etc., etc.

He sometimes felt, likewise to many filthy beasts crawled on his naked body, biting his face or genitals; as to the Morphinomaniac woman, sees these same horrible reptiles, snakes, toads, snakes and other animals penetrating the body by all its natural openings.

We usually divide the morphinomanes into three categories:

1 ° Those who suffer from chronic conditions contained in morphine relief and rest from their ills.

2 ° Those who after having resorted to morphine for an acute condition, are accustomed to his job and in continued use.

3 ° Finally, those who engage in morphinism, without any other reason than to satisfy their pleasure or their passion, as the drunk engage in his Vice.

Although, regardless of the category to which belongs the Morphinomaniac, he presents a habitus or external appearance which Lévinstein introduced a Table also right as seizing (1):

« The skin often loses its turgor, and its normal color and its tension. The subcutaneous cellular tissue disappears generally, and in some cases, the fatty pannus seems to be preserved by using of morphine, especially among women. In general, the face is pale, earthy, Ashy gray and does not retain its normal color, significantly increasing sweating. Eyes lackluster, the look is fleeing, dull and dreary, and it was not until after a new injection that it becomes bright, lit, enthusiastic, but pupils are usually shrunken. Immediately after the injection, numerous patients experience a gurgling and rumbling; the oral mucosa is often dry, and the patient experiences a violent thirst, finally appear nausea, vomiting and a profound distaste for meat or bulimia, and at the same time the patient feels a burning sensation and cooking in the epigastrium ».

We will not insist more on *Morphinomania*; the above will suffice, we believe, to have disgusted those of our readers who might be tempted to abuse this dangerous poison, and we will immediately move to the study of other human perversions.

(1) See op. cil. *supra*. ("*Le Morphinisme," 1889, Dr. Pichon*).

Another mania which for the last twenty-five to thirty years has made great strides in France is to absorb Ether; It is mainly the woman who has contracted this fatal passion. Ether, indeed, has the property to relieve women's nerves and gives the most beautiful half of humanity charming drunkenness, the intoxication of little time, which is not painful to bear, which is instead trendy amenities of the weaker sex and allowed to taste several times in the day.

The Irish people, partly stunned by the dark miseries abject, drown their sorrows and worries in the Ether. This drunkenness is undoubtedly not as bad as alcohol; It costs not much money, and as it dissipates quickly, as we have just said, the Irish and especially the Irish woman prefer Ether to Gin and often reiterate their cute sin, sometimes up to fifteen times a day or more.

However, with the years, in the long run, this passion is not without dangers; Thus, under the permanent impregnation of Ether, our tissues become fat; it can be seen in the muscles, the heart, etc. Some organs become so unfit in action, their function in a word, the necessary for everyday life movement, and the *Etherized person* does not have much longer before succumbing, perishing miserably.

Many people also have used and abused Chloral Hydrate; Although, we recognize that Chloro-mania is not as common as other passions above because Chloral gives the same delectable enjoyments as of Cannabis base product, Hashish, Opium, Morphine, and Ether. Other people have tried Cocaine and Antipyrine: this last substance has the property to remove a migraine, but it excites to the point to some natures that it often causes fever in the persons who have abused.

Finally, many people have also abused coffee and especially caffeine.

« The Psychic action of Coffee, said Papus (1), seems, in summary, to wear especially on the sensitivity. Also, does Coffee constitute in the hands of the student of Magic, the means of developing the artistic responsiveness of an individual at will. Indeed, we acknowledge the faculty to be impressed by the art usually depends on the nervous state of the individual. Moreover, on the other hand, we know that coffee helps develop and even to exaggerate this nervous condition ».

(1) Papus, *Traité élémentaire de magie pratique'*, 1 vol. in - 8 ° jesus, Paris, 1893, p. 136.

The effects of coffee on the economy are even better felt, by elapsing the time between roast and its preparation.

Its effects are many. Regardless of its exciting action on the nervous system, we know that coffee increases the urinary secretion; Its properties are making it rank among the *Hypnotizing* Substances. That is why it can thwart itself to brain congestion caused by opium, as well as the accidents produced by drunkenness. Finally, Coffee is eminently useful against poisonings by henbane, thorny Apple (*Datura stramonium*), Belladonna, fungi as well as asphyxiation by carbonic acid.

Many doctors administer roasted Green Coffee against intermittent fevers; and, while some as Doctors Samuel Hahnemann (1755-1843) (1), consider Coffee as one of the real poisons, among others, and this of the largest number. Others found that hot Coffee taken after meal facilitates digestion, it is an energetic stimulant, it has, in a Word, all the advantages of Spirituous Liquors without any time the inconvenience, because coffee does not produce intoxication or injuries that accompany or follow taking it. Coffee cause in the stomach a feeling of true well-being; It stimulates not only throughout the animal-function body economy but also the moral and intellectual faculties, the psychic faculties; so, for all these reasons, we recommend it for the *Common Knowledge* of Laborers.

(1) Dr. **Samuel Hahnemann (1755-1843)** is the Father of the Homeopathic Medicine. *Also see On Cannabis relating to Homeopathy, **Dr. Richard Hughes** (1836-1902); A Manual of Pharmacodynamics, 1867, p. 355-359. Also, **Dr. James Tyler Kent** (1849-1916) Repertory of the Homeopathic Materia Medica, 1897. Also, ***Dr. B. Mure's*** *Materia Medica*, 1854. Translated into English by Dr. *Charles J. Hempel* (1811-1879). Which also mention some Homeopathic usage of medicinal Cannabis, p.168 and following pages. **Dr. *Benoît Jules Mures*** (1809-1858) was one of Hahnemann's pupils in Paris and the introducer of Homeopathy in Brazil where he arrived in 1840 and was named Bento Mure. He also advocated Haschich and spread Homeopathy to other countries such as Italy, France, and Egypt, where he died in 1858. Dr, Mure was highly esteem by Stanislas de Guaïta and Joséphin Péladan among other who consider his late brother *Dr. Adrien Péladan* (1844-1885) as great as his once fellow college Dr. Mure. Furthermore, on this see the 1884 Edition Foreword from Joseph-Aimé Péladan, pseudonyme **Sar Mérodack, Joséphin Péladan** (1858-1918) to Dr. Mure book "Philosophie Absolue'"/ ("The Absolute Philosophy").

Voltaire (1694-1778), Honoré de Balzac (1799-1850), Gérard de Nerval (1808-1855) (1)*, and numerous other Writers were major consumers of Coffee.

Our Readers also know, without doubt, the opinion of Brillat Savarin relating to the influence of Coffee on the Body; but according to this author, we will here give the best way to make coffee.

« A few years ago, said the famous Gourmet, that is where all the ideas simultaneously came about the best way to make Coffee, which came almost without us doubting of, that the head of the Government took a lot. »

« We suggested to *Brew* Coffee without putting it into a powder; to brew it cold, to boil it for three-quarters of an hour, or to submit it to heat, steam as an autoclave, etc.

« I tried all methods, and those proposed so far, and I have set informed, that the method known as *Dubelloy'* (2)* which is to pour boiling water over Coffee in porcelain or silver vase, pierced with very small holes. We take this first decoction, we revert it again, and we get a clear coffee, as good as it is possible.

(1)* Géral de Nerval, *Histoire du Calife Hakem'*/ ("*The Tale of the Caliph Hakim*," -1847-). –" de Nerval was likely introduced to a lot of Masonic ideas through his mentor Charles Nodier (1780-1844) (3)*. Nodier's Father was a close friend of Jacques Cazotte, and so from an early age, he had become familiar with a variety of esoteric views, and aspects of Martinis and Masonic Philosophy. Charles Nodier and his father were both Masons. Both Nodier and de Nerval shared a deep interest in Faust, with de Nerval writing his acclaimed translation while he was only 18 years, and Nodier writing his adaption of the story for the stage. Like Jacques Cazotte (1719-1792), Nodier was known to use Opium for visionary purposes".-

(2)* ***De Belloy's*** (or ***Du Belloy's***) **coffee** pot appeared in Paris about 1800. It first was made of tin; but later, of porcelain and silver — the original French drip pot. The Napoletana pot invented in Naples, based on the *first* ***coffee*** *brewing pot*, created in 1691 by **Du Belloy**. In about 1800 Jean Baptiste de Belloy, Archbishop of Paris designed the first *drip coffee pot*.

(3)* "Les sciences occultes datent de trop loin et ont trop passionné l'humanité pour être vide de sense."/ "The Occult Sciences date since so long and have passionated Humanity too much to be empty of meanings." – Charles Nodier.

« I tried, among other things, to make coffee in a high-pressure coffee maker. Although, I had to result in a coffee loaded with residue and bitterness, good at the most to scratch the throat of a Cossack. »

We see that Brillat-Savarin advises of *Dubelloy'*; It is true that he did not know the Russian Brewer, which today still gives a higher coffee perhaps than the *Dubelloy.'*

« First and foremost, to make good coffee, we must still use good grain, possess a good mixture, and broil to point; We will provide all the additional information.

The Coffee harvest done at three different times, the best and the main took place in May. Here is how it performs: it spreads out under canvas sheets coffee, then we strongly shake the branches of the tree; It then collects the seeds or fruit, and then exposed on mats to dry. When the fruits are thoroughly dry, it breaks their envelope with a roller passed onto them; the winnowing separates the envelopes from the beans, and the coffee is clean, is then dry before storing and pack it.

The most esteemed of all coffee is without a doubt the Moka, which grows in Arabia Petraea, in the Kingdom of Yemen, nearby Aden and Moka. This quality of coffee grain is small, rounded, slightly cracked, of a green-yellowish color, it has a pleasant smell and flavor.

The Café Martinique', which is bulkier and elongated, flat on one side and round on the other, is, after the Moka, the most esteemed. Then comes the Bourbon that looks kind of Mocha, but has a stronger grain; It is by using these three mixed grades adequately which obtained, it seems, the best possible Coffee.

A few even lay claim and perfecting both in good faith which we consigned here, to add to this mix a bit of chicory to obtain an ideal Coffee.

We oppose this pretention which nothing justifies, and say to you, dear readers, to make a tasty coffee brew, it should possess a rich Mocha blend and add much powder for a concentrated Coffee; this will be much better than *Coffee Chicoraté'/ Small-wasted Coffee*. (Pardon the neologism).

However, it is not everything to know of the good grains and the beneficial quantities of the mixture. Still, this coffee needs to be roasted at the right point. However, this is quite difficult to know for those who do not have to develop the nose for the thing, as you see, the nose is the best guide in many situations.

When one feels the pleasant smell of roasted Coffee, quickly stop the operation and do not wait that the fragrance turns into a pungent smell. Coffee must not smell like a resinous pipe. Ah! But, no, for it would then become carbonized.

General rule: roasted grain must have a chocolate hue and be slightly less roasted that too.

Moreover, it is of coffee that we can repeat the famous aphorism of the renowned gourmet: We are born roaster, and we become a *master chef*, cook.

Coffee is, indeed, an authentic roast; which too much heat destroys the Ambrosia that any gourmet relishes the grain in its greenness. In the first case, the taste is bitter and empyreumatical; in the second case, its loss of its bouquet.

We should always be roasting Coffee in closed vessels.

The above should be enough to our intelligent readers to enable them to make an excellent Coffee.

Now let us talk about the curious experiments made with coffee by Balzac. As we will give the floor to the renowned novelist, we are well convinced that our lovely readers whom all adore ... certainly coffee. Will find this much better than the previous chat.

On this, we leave the floor to the author of the Comédie Humaine'/ (Human Comedy):

« Rossini has experience on himself; he said, the effects that I had already tested on myself. Coffee, he told me, is a matter of fifteen or twenty days, the time fortunately to make an opera.

« The fact is true. However, the time during which you can enjoy the benefits which can extend Coffe. This science is too necessary for many people not to describe how to obtain the precious fruits.

« All you, illustrious "human candles" which are consumed by the head, come and listen to the Gospel of the eve and intellectual work. »

« Crushed Turkish coffee has more flavor than ground coffee in a mill.

« The noxious principle of coffee is *tannin*, a malignant substance which our chemists have not yet studied. » (today …1907).

« When the membranes of the stomach are tanned, or when the actions of a particular coffee tannin as hebetated them, from drinking it too frequently, it refuses itself to the violent contractions which the workers are seeking, for there trouble, disorder, if the amateur continues its use.

« In crushing the coffee, you pulverize into bizarre molecules which hold the tan and give off the aroma. It is why the Italians, Venetians, Greeks, and Turks can drink incessantly without danger of the Coffee that the French deal with *Caffio*'/ Caffeine, Word of contempt, which Voltaire took from that one.

« Therefore, remember this: Coffee has two elements: one, material extractive that hot or cold water dissolves fast, which is conductive of the flavoring; the other is the tannin, it is more resistant to water and abandoned this areolar tissue with slow and penalty. Where this axiom: pour boiling water, over it, for a long time in contact with the ground coffee, is a heresy. Preparing it with water of Marc is submitting his stomach to tanning.

« Finally, I discovered a horrible and cruel method that I advise only to men of excessive vigor, force, with black and thick wire like haired, with ochre and Vermilion mix skin, square hands, baluster-shaped legs, like those of Louis XV Palace. It comes to the use of ground coffee, sprained, cold and dry, chemical word meaning with little water or without water, taken on an empty stomach. Coffee falls into your stomach ... Since then, agitating all, the ideas shake's, jolt, as the battalions of the great armies on the ground of a battlefield: as the battle takes place. Memories arrive at no load, signs deployed: the Light-Cavalry of comparisons develops by a magnificent Gallop. The Artillery of logic arrives with his train and his bags; the traits of the mind arrived in skirmishers; the figures stand, paper cover ink because Eve begins and ends by torrents of black ink, as the battle with his black powder. »

The imagined description thus sees that coffee is conducive to the work of the Spirit; although, is it not, "burning the candle at both ends" to employ such means of excitation.

We think, therefore, one should not abuse this stimulant and will be useful if, by chance, you are a little numb of the mind, burdened by any cause or none, use it as said the poet Delille only when necessary:

> It is thither, the liqueur to the poet so precious
> Unknown to Virgil and which adored Voltaire.
> My heart does-it become heavy and my head heavier,
> Oh well! To revive my languid cheerful joy.
> The mocha bean, the leaf of the countryside,
> Pouring its nectar into the enamel of Japan.

So, therefore, when you have a heavy heart, that your sleepy springs mind, numbed, take coffee. However, in other cases ...

Well, drink more in, if it makes you happy, and if you are too excited, you can always find some Painkillers to use!

Saying in closing the Chapter that Tea act more insidiously than Coffee and the excitement that it provides to the Brain holds the middle between Alcohol and Coffee.



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THE MAGICAL PLANTS

Summary. – The Role of Herbs and Magical Plants in Antiquity. Their Uses. – Pythonesses, Soothsayers, and Witches of the Middle Age. – the Planetary Correspondences. – Quotations from Pliny. – I. *Verbena*. – Druidism. Pigeon Grass. Various Species of Verbena. The Gauls. The Mages. Elysiauar's Hudal. The Sacred Herb. It Properties. Oak Gui. – II. *Celandine*. – III. *Knapweed, Cornflowers*. – Various species. – IV. *Mandrake*, Shakespeare (1564-1616). – V. *Hellebore*, the white and the black. – VI. *Heliotrope*. – VII. *Nettle*. – VIII. *Periwinkle*. – IX. *Lily*. – X. *Henna.* – François Monginot de Lasalle, (1569-1637)* – Nomenclature of various other Magical Plants. – Antoine Storck (1731-1803) – *The 12 Sacred Rose-Cross Plants. – Stanislas de Guaïta (1861- 1897) – Yvon Le Loup also known as Paul Sédir (1871-1926). – The Picking, Harvesting of Magical Plants. – Their Curatives Virtues. – The Hermetic Treatment of Magical Plants. – Paracelsus (1493-1541) – St. Thomas Aquinas (1225-1274), *de Lapide Philosophico'/ of the Philosopher Stone*. – Simon the Magus (1st century AD.- 65 AD.) – Eduard von Hartmann (1842- 1906). – Luigi Galvani (1737-1798). – *Mini lexis of words from Bosc.

The Herbs and Magical Plants have played a significant role in Antiquity; they were used in caves and dens to give birth to oracles; the Magicians, Sorcerers, Priests, also used of them equally. The Soothsayers and the Pythonesses - (a female soothsayer or conjuror of spirits.) used them, as well as the Witches of the Middle Age.

In Antiquity, the various parts of a Plant corresponded to multiple Planets; Thus, the Root was in correspondence with Saturn, the herbaceous Stem or Wood with Mars, Leaves with the Moon, Flowers to Venus, as the Bark and Seeds to Mercury, and their Fruits to Jupiter.

About these Herbs, here is what Pliny said (1): « having dealt with so many of these wonderful Herbs, I am also led to speaking of the most wonderful of those herbs! »

(1) Hist. Nat. XXIV, 99. I; Ed. Nisard.

« The Firsts whom, after the Magi, the Mages, to have celebrated them in Europe are Pythagoras (c. 570 BC-495 BC) and Democritus (c. 460 BC-370 BC). Following the First, *Coracesia* and *Callicia* (1), which freezes the water. I cannot find any other author who refers to these plants.

One should only collect magical herbs from the twenty-third to twenty-ninth day of the Moon. Many of those plants are only mention or describe here, the main and foremost ones are: Verbena, Heliotrope, Henbane, Nepeta or Catnip (2), Nettle, Pastor Rod Parsley, Celandine, Periwinkle, Lily, Oak Gui, which also, revered the Druids, as Knapweed, of Sage, Melissa, Mandrake, Serpentine.

Catnip */herbe à chat'***,** cataire' (*Nepeta*), was very known and used in the Middle Ages (3)*. Here, is a Nomenclature of cultivated Medicinal Plants widely used in that epoch, name according to the Chapters they have appeared. These are Agrimony (acrimonica), Asarum (asarum, vulgage, vulgigina), Burdock (parduna), Beloine (Veronica), Catnip, Spurge (euphorbia lathiris, lacterida), Gladiolus (gladiolus; also named Iris germanica), Marshmallow Plant (of the Cannabis family)* (bis-malva). Helleborus (Hellebore), Hyssope (hysopus), Sempervivum (jovis barba, sempervivum tectorum), White Lily (lilium candidum), Lovage (levisticum officinale), Matricaria (parthenium, febrifugia), Mallow (malva), Horsemint; Mentastre (menthastrum, mentha sativa and sylvestris), Mint-coq (balsamita, costus, etc.), Pouliot (pulegium), Rosemary (rosmarinus), Roses (rosoe), Rue (ruta), Sabine (sabina), Sage (salvia), Savory (satureia), Clary (orvule, sclareia), Tanisie (tanacetum).

(1) We do not currently know what these two plants of interest named by Pliny are; *Coracesia* and *Callicia*.

(2) Catnip; A popular Middle-Age Plant very little known and little used in our time. *(The early 1900's)*, (good for animal and human digestion took as Tea*).

(3)* p.119 from, *Yvain ou le Chevalier au Lion'*, Edition, Philippe Walter, « verse 1795 », in a relating footnote which follow's (1) about Morgue the Fairy, Morgan or Morgane, sister of King Artus, of which it is questioned in the "*Vita Merlini*" attributed to Geoffroi de Monmouth (written circa 1150): "Her name is Morgan de Fay, and she Teach Thee all usage of all the Plants to Heal the body of the ill. « verse 920-921 ».

The vastly covered matter, which mostly all these plants are mentioned in the book of Natural History by Pliny, as we shall see.

I. – ***Verbena*** /*Verveine'*, a precious plant to the Druids and the Druidess, (1) played a major role in Antiquity, notably in sacred rites of Druidism. Thus, among the Romans; Here is what Pliny tells us about this plant (2): « no Plant is among the Romans more fame than the Holy Grass (Hierabotane).

« Some call it the Pigeon Grass (*peristeros*); the Latins Vervain (verbena). It is the grass that had in their hands the Ambassadors sent to the Enemy. It is with her that it sweeps the table of Jupiter, made atonement and purification for homes. There are two species: one very leafy is believed to be the female (*Verbena supina*); the other, male Vervain (*Verbena Officinalis*) with more sparse leaves. Both have branches, thin, angular section; they were a cubit in length.

The leaves are smaller than those of the Oak, narrower and more deeply divided. The flower of this plant is a murky green, and the root is long and thin. Verbena believes everywhere in damp places. Some botanists admit no distinction between them, and both are a species, nor that they produce the same effects.

« The Gaul's use one and the other to learn Spells and predict the Future. However, the Magi demonstrate, on the subject of this plant, genuinely insane; they say for example that if one rubs, it gets everything you wish to: with it, we hunt fever, it is to reconcile the friendships, it heals all diseases. However, to achieve these results it should be the pick at the awakening of the dog, in a fashion of not being seen, nor by the Moon or the Sun, and after having given to the Earth as an expiation, some rays of honey. They added that we must circumscribe with the iron (sword / dagger), to pull it out of the ground with the left hand and raise it in the air.

(1) See, **E. B**., *Bélisama',* Celtic Occultism within the Gaul; the First Edition of this book is out of print, we hope, soon to print, in the Second Edition, revised and considerably expanded.

(2) Pliny, Natural History, XXV. LIX.

« It should be dry in the shade, separating the leaves, stems, and Roots. The Gaul's say, if we sprinkle water with a rod of Verbena a dining room, the meals we prepare are very Joyous. Crushed and put in the wine, it constitutes a drink against snakes bite. »

The Verbena became among the descendants of the Druids, among the Gaul's, among our modern Britons, the Enchanters Plant (*Elysiaur's Hudal*) and the Devil aversion (*cas gan gythraul*)' (1)*.

It is the sacred herb of the Greeks and the Gaul's which the Druids and Norse* venerated like *Mistletoe* which healed, according to the latter, all diseases. Verbena was also part of the potions, philters, (it is named from *Veneris vena*, a vein of Venus) of the enchantments and the mysteries of the Kabbalah (2).

It rekindled the fires of extinguished love, reconciled enemies, and hunt, cast away the evil spirits. - Moreover, today Verbena is hardly used as a poultice, against sharp sides points, migraine, and rheumatism. *Furthermore, Mistletoe is also used as a sign of love and friendship in Norse mythology, and that is from where the traditional custom of kissing under Mistletoe comes.

After Verbena, we are led to talk of Oak Gui, Mistletoe, a parasite plant which was also precious to the Druids and the Druidess gathering it with a Golden Sickle. Pliny will make us known the reason. The author, indeed, tells us (3) that the best Gui is from Oak; Some think that Gui is more efficient picked on an Oak Tree without having felt the achievement of Iron. It cures epilepsy if its point as not touched the ground; It makes women conceive which always wear it on themselves. Chewed and applied on ulcers, it is sovereign for their healing, recovery. » (4).

(1)* Welsh: Turn without a devil.

(2) See this term in Dictionnaire d'Orientalisme d'Occultisme et de Psychologie'/ (Dictionary of Orientalism Occultism and Psychology), 2 vol., in-12 illustrated. An Initiatory book by excellence, Paris, 1896.

(3) Pliny, Hist. Nat., XXIV, 6, I. Edition Nisard.

(4) Those of the Readers who would like complete information about Gui will find it in - Bélisama ou l'Occultisme Celtique dans les Gaules; Chapitre XI. - Médecine Celtique. - Plantes Médicinales. - Le Gui chez les Celtes'/ - (Belisama or Celtic Occultism in the Gauls; Chapter XI. - Celtic Medicine. - Medicinal Plants. - Gui among the Celts).

II. – ***Celandine, Tetterwort*** /*Chélidoine'*, is also a magic herb, also tells Pliny (1). He teaches us that animals have discovered this plant, that is with the help of it that the swallows establish the sight of their young in their nest, that there are two species of Celandine, « which bloom at the arrival of the swallows and fade at their departure.

« We pressed the juice of this plant when it is in flower, and it is slowly cooked in a copper vase with the honey of Attica, put on hot ashes. It is a sovereign remedy to cure eye speck, cataract. We also used this very pure juice in eyewash /*collyres'* called, *Chélidoniens*,' from the name of the plant. »

Celandine, scope Sui' /Soot with a mole heart, it is useful against enemies. It makes for wining over the trial and brings in money to traders or businesspeople. Placed on the head of a patient, it makes one sing warbling if he is dying, and cry if he should live.

III. – ***Knapweed*** /*Centaurées'*, is also known to Pliny, which distinguished several varieties: one which he named *Leucacantha*, which, he said, the root of Cyperus (*Souchet'* or *papyrus*); This root chewed calm tooth pain We today call the Dalmatic knapweed (*Centaurea Dalmatica*).

Moreover, according to Hicésius', (Hicétidas), Pliny says, the seed or juice is taken at a dose of 8 drachmas which heals rib pain and loin; This plant is used in breaks and spasms. He covers this same plant Hyoseris and adds that it looks like chicory, but it is smaller and rougher to the touch; employee crushed, it is for the injuries a tremendous topical.

Hippophoeston (Centaurea spinosa) is one of those thorns which employ the fullers, said the Roman Naturalist. If the summer express juice from the roots, at a dose of 3 *oboles*'(2)*, he loose is belly; It is also used in epilepsy, nervous tremors, dropsy, dizziness, the orthopnea and beginning paralysis.

There is another knapweed nicknamed *Lepton,* says Pliny, small leaves, called by some *Libadion* (the herb centaury), cause it is believed of growing on the edges of the *fountains*.

(1) *Ibidem*, XXX 50, 1.

(2)* *Oboles*' is a silver-alloy coin of France issued during the Middle Ages, the 24th part of a sol, or one-half denier.

In Italy, they are called the Gall /Fiel' of the Earth because of its extreme bitterness. – The Gaul's call it *Exacon*, because, taken in beverage, it evacuated down all poisonous substances.

This Lepton is our Centurium Erythroea.

Another Centaurea is named Triochis, because, says the Great Naturalist, a species of Hawk bearing the same name prevents that it is torn.

Today, we distinguish only large and small knapweed. It is this which is the most used in therapeutic; It was nicknamed grass of Chiron, Centaur grass, Fever grass, Centaurel'/ Centaurea and Chicory grass, because it is bitter in all parts, mainly its root; also, is it a tonic and a febrifuge? If the root is used in decoction, the flowering tops are used as an infusion. It invigorates the organs, and that is why were directs to the convalescent. Used as herbal tea mainly morning fasting, it is excellent for the gastric embarrassment, and active appetite, and food digestion.

About its magical properties, it is argued that placed under the nose of a person; It frightens him. Anguish mixed with the blood of female crested and put in a lamp with oil, it causes the hallucination of people in nearby contact to this Lamp.

IV. – ***Mandrake, Mandragora*** /*Mandragore'*. – With regard to Mandrake, here is what we said the Romain Naturalist (1): Some, once employed Mandrake for the treatment of eye disease, oegilops', however, they have since stopped, renounce practice. However, what is quite sure is that the Root crushed with *Rosat Oil* and Wine heals fluxions and eyes ache. Furthermore, we incorporate the Juice in various Ophthalmic Compositions.

Mandrake is still called *Circoeum*.

There are two species (Atropa mandragora Vernalis and the autumnalis): male "Mandrake," which is white; female "Womandrake," which is black with narrower leaves than lettuce, hairy and reddish, external white stem, fleshy, plump and soft, long close to a cubit. Both varieties give a fruit about the size of a hazelnut, which contains a seed like Pear seeds.

(1) Pliny, natural history, XXV, 94.

We also gave to white Mandrake the names *of Arser*, *of Morion*, of *Hippophalmos*; the leaves are white, broader than the other variety and like those cultivated *lapathum* (Patience). Those who pick them are better off keeping the wind in front of them, and, before any picking, they portray around the Plant with a Sword Three Concentric Circles. Then they tear it while turning toward the setting Sun. They pull-out the Juice from the Fruits and Stem, after having cut the summits, or of the root puncture from all sides, and boil. Moreover, the root is used even in strands; anciently, it was cut into slices, and we preserved it in wine. Mandrake does not give juice all the time. It is around the time of the harvest collect. This juice, especially that of the root and the fruit, has a strong and wild smell. When ripe, the fruits of the white Mandrake made dried in the shade, while it thickens the juice by exposing it to the Sun's rays. We keep the leaves of Mandrake in brine. The fresh juice made is a real poison, and yet the pickle brine does not destroy the harmful properties. Only that the smell goes to the head, however, if in a few countries, we eat the fruits, the violent smell stuns the people who are not used to it. A too strong dose of this juice gives death. Depending on whether we do vary the dose with the strength of the subject, the same juice is soporific; we must take on average of (0,045 Lit.) Cyathium. We administer the Mandrake against the snake, and it is used as anesthetics for incisions or punctures wounds performed on humans. Most often, for insensitivity, one only need to be put asleep by the smell that the juice exudes. We still drink this juice, instead of Hellebore, at a dose of two obols (1)* in honey wine; but the Hellebore is more effective as a vomitive spew and to evacuate black marble. »

The Mandrake is a magical plant; there comes the question of it in the Bible about Rachel and Lia, who used it for works of Witchcraft. - The roots of this plant are forked, plump covered with rootlets that look as hair; they are plump and affecting a rather crude form of the human body. Since Antiquity, fables and dramas have proclaimed the magical virtues and wonderful properties. Shakespeare (2)* speaks in one of his pieces of Mandrake says: « Scream like *Alraune** the Mandragoras torn from the Earth so that the mortals become crazy by hearing it. »

(1)* The *obol* was a form of Ancient Greek currency and weight.

(2)* Also see Puck, known as **Robin Goodfellow**, which is a character in William **Shakespeare**'s play A Midsummer Night's Dream, based on the ancient figure of Puck found in English mythology. Puck is a clever, mischievous elf, sprite or jester that personifies the wise knave.

The Roots of Mandrake have no apparent Stem; broad leaves emerge from the top of these roots. In Spain, in Italy, in France, in Asia Minor, the roots have a very little resemblance to man, but in the Island of Candia, they well affect the shape of manhood.

Women wear them as amulets and charm against sterility and other reasons.

V. – ***Hellebore*** /*Hellébore', Helleborus'*. –There are two main kinds of Hellebore, white and black; both are narcotic, and the ' black is considered magic herb. If we believe Pliny (l), the black Hellebore bore the name of *Melampodium*. Because Melampus / Mélapus employed it (In Greek mythology he was a legendary soothsayer and healer, originally of Pylos, who ruled at Argos.)*, who had an excellent reputation in the divinatory art (2).

Black Hellebore (*Veratum nigrum*), says Pliny, is called by some; *Ectomon*, by other *Polyrhizon*; purge by the bottom, white at the top, and won through these channels the cause of disease. This remedy if formidable once became so familiar today that many studious men in frequent use are made to give more wisdom in their literary works. Carneades /Carnéade' (c. 214/3 – 129/8 BC.) took to respond to the writings of Zeno /Zénon' (c. 490 – c. 430 BC.)

The *black Hellebore* administered in paralysis, insanity; dropsy provided that there be no point of fever; It is also used for chronic inveterate gout and joint diseases. It gives water to release the belly, 1 Drachma at most and 4 obols (3 grams) as an average dose.

Some add of *Scammonia*, but the safest adjuvant is sea salt. In a gentle vehicle, as long as we do not overtake a dose, it is very dangerous. In fumigations, it dissipates the taie'/ opaque spot of the eyes; also, some pound it to make eye drops.

(1) Natural History, XXV, 21.

(2) Melampus was of the race of the Eolides, son of Amythaon /Amgthaon' and Eidomene /Idomène'. Following Apollodore', he was the first Diviner who found the *Art of Healing* by use of Secret Remedies and Purifications. - See, *Bosc*, '*Dictionnaire de l'Archéologie et les Antiquités chez les divers peuples'l (Dictionary of Archaeology and Antiquity among the various people)*, passim.

Let us add that *black Hellebore* delivers of demonic possession and the melancholy which carry in them, in white cloth, the cooked root of this plant. Finally, the grass itself hunting evil houses spirits. In the Alps, there are many *black Hellebore*. We have seen particularly in Saint-Martin de Vésubie', large quantities at Venanson road and on a high peak named the Tournaret'.

VI. – ***Heliotrope*** /*Héliotrope', Heliotropium'*. - With regard to the Heliotrope, here is what says Pliny, as for its medicinal properties. «The juice is collected in the summer, at the sixth hour (noon). Mix with wine it keeps, preserve better, mix with the rosat oil, it calm headaches. The juice expressed from the leaf with salt removes warts, which has surname the plant (*verrucia)*, by the Latin authors. It is still an antidote to the venom of snakes and scorpions in wine or honey water, according to the saying of Apollophanes (circa. 200 BC) and Apollodorus (180 BC – 120 BC) In beverage, it gets rid of worms and gravel; If we add cumin, it breaks the calculus. Cooked with root and leafy plant, incorporating goat tallow, it is a good topical for gout. »

VII. – ***Nettle*** /*l'ortie,'* is a magical herb which has many properties. We confine to say here that the seed, according to Micandre' (*Alexiph*) (1)* is an antidote to Hemlock, fungi, and mercury. Apollodore' /Apollodorus prescribed it cooked with a broth of turtle against salamanders, snakes, and scorpions; he said that it is an antidote to henbane. Held in hand with the thousand-leaves /millefeuilles' plant. The plant removes the fear of ghosts; its juice mixed with that of serpentine is used to take fish by hand, who rubbed this liquid.

VIII. – ***Periwinkle*** /*Pervenche,'* – The leaves of periwinkle made into powdered with pounded worms give love to those who eat this powder in a meat dish. When we throw this powder mixed to sulfurs in a pond, it, in fact, kill all the fish contained therein.

IX. – ***Lily*** /*lis'*, the powder of lily mixed with the juice of laurel /Laurier' gives fever and sleep; but, to do this, we must wait until the plant is almost dried; It is in August that they are ready for picking.

(1)* **Alexipharmic**: A medicine that is intended to obviate the effects of poison; an antidote to poison or infection. The Greeks use the word for an amulet.

There are many other magical plants; We have already spoken of within the narcotic plant's section; see in particular: Aconite, Belladonna, Hemlock, Datura, Digitalis, Henbane, Poppy (Opium, Morphine, etc.), and we will give some others later on in a supplementary Nomenclature.

X. – ***Henna*** /*Henné'* – is a plant of the family of the Lythraceae */Lythrariées*', which Carl Linnaeus /Linné' (1707-1778) had divided into two species: *spinäta'* and *inermis'.* However, Modern Botanists have rightly recognized that there was only a single Species, *Lawsonia inermis'*. – This Plant has Aphrodisiac qualities almost ignored by Westerners; although it is the subject of high culture in the Orient, where it grows in a zone of several degrees of latitude and embracing African and Oriental World from Morocco to the Indies. According to its age or the Country in which it is floundering, Henna can be picked two or three times in the year. We cut, knowing of the small boots, which once dried, threshed to separate the leaves, which only are used in medicine or as cosmetics. These leaves are crushed, pulverized and preserved in small bags; then, when you want to use them, we dilute in water and leave to dry this mixture in the Sun until it has acquired the consistency of a soft dough.

It is only in this state that Lawsonia is known as henna in the Orient.

It is used to combat reproductive impotence.

« Dye, yourself with henna, said Anas because it rejuvenates, it beautifies, and it excites love. » Another character, Abu Rafi, was one day at the Holy Prophet, complaining of being frigid.

« Make use of this master cosmetic, told him the said One: Henna firms the skin and excited love.

With distilled water from *Henna*, brush onto the genitals to cure impotence.

With *henna*, we stained the soles of the feet, the palms of the hands, hair, and nails. The henna paste applied to the skin for a few hours determines it as a bright red-orange color.

If you want to darken the color of the hair, which never the women of the Orient do, we must pour the juice of a lemon into the water which will be used to make the paste.

The Easterner use *Henna* to dye the cheeks, forehead, the reverse of the hands, the fingers, legs, lips, and gums. They draw on their body of arabesques, festoons, convolutions, and windings on the parts of the body which present large surface areas.

Many Oriental poets have sung the charm and the beauty of the body thus decorated; in their lyricism, they even compared the nail dyed with henna from the fruit of the Jujube Tree, to Jujube.

Egyptian women of Ancient Egypt, who loved the red scarlet hair, used this added to *henna*, they wrongly called it *Cyperus*'. They cook *Lawsonia leaf* in oil, which we express then, providing the fragrance called papyrus. The best price came from Canopus, located on the shore banks of the Nile, the second-best quality from Alascon' in Judea, and the third in Cyprus.

« Some, said Pliny (1), claim that it is the *Tree* called ***Ligustrum' in Italy*** (*Troëne*') ». Which Men even Today in the Orient do not disdain to adorn their nails or their hands by a few features, imitating the Ancient Arabs, who dyed their beards with this cosmetic.

Arab doctors also use this plant in therapeutic rehabilitation, either for internal use or external use, very frequently.

Inwardly, it is administered in the form of drinks to all serious diseases of the mucous membranes; Applied externally, we use it against all skin diseases. Indeed, *Henna* is used to heal bruises, wounds, abscesses. It treats them; it strengthens the blood, etc. What explains this action on scars, is that *Henna* is a very powerful astringent. It must be this quality of the tanning principle, which has much intensity.

Also, they *tan* the cutaneous skin tissue, to say, and strengthening it, it warns the chaps, frostbite, crevices, cavity, and other morbid alterations which are determined by the extreme variations of the atmosphere weather; as such, *henna* may be used with benefits in the Northern climates.

(1) **Pliny**, Histoire Naturel'/ (Natural History), XII, 51.
Furthermore, on Ointment, plant base medicine from Antiquity relating to Pliny also see among others the Books Five and Seven from the Roman Encyclopedist, Physician, **Aulus Cornelius Celsus** (c. 25BC - c. 50AD) surviving work; *A. Corn. Celsus of Medicine in Eight Books,* translated into English, published 1814, by M. James Grieve, M.D. (graduated M.D. 1733 - died, 1773).

Here below is the *Nomenclature* to which we alluded to above. We will mention in an Alphabetical Order a few Plants which goes by as having magical properties: ***Garlic*** *or Scoradon*, taken fasting preserved from *hexes*. ***Bugrane*** (*Ononis spinosa*) /*Arrête-boeuf*' (*remora arati'*) commonly considered as a talisman against quarrels, thieves and even the chances of Wars. The ***Asphodelus*** /*Asphodel*', also called blue stick is used in the evocations. ***Alder*** /*Aulde', **Roman chamomile**, **Nobile**, **Vergine*** *which is similar to* ***Tokay*** *grape or* ***Peloursin*** (***Grapevines***) /*Verne'*, which serves concurrently with ***Bamboo*** (*or any fruit tree**) to make magical wands. The *wood* gives *coal* which is used for evocations. ***Wild basil*** /*basilic sauvage'*, wore on oneself according to Apuleius /Apulée' (125-170), prevents from all *Infernal Vision*; ***Wood of Betony*** /*Bétoine'* is use against bewitchment; ***Capsella bursa-pastoris***, known by its common name ***Shepherd's purse*** /la Bourse de Pasteur' or *Tabouret'* is used in Spells.

Absinthe /*Absinthe'*, *Artemisia**,'*** Compared likewise as the Hashish of the Occident (1)*

***Aloe vera**,* only a few species were used traditionally as medicines, also use to make a healthy drink in the Crusaders days.

Apple, /Pomme', cider, jus, nutrient, antioxidant, vitamin.

Areca nuts, betel nuts, /Noix d'arec' used in the preparation of Indian Generic Bueng as Hemp, Opium, and Sugar according to French Dr. Adrien Jacques de Lens (1786-1846) a Paris Hospitals Surgeon, published in the then '*Dictionnaire de matière médicale'.*

Ayahuasca, a psychoactive shamanic drink, an entheogenic brew made out of ***Banisteriopsis caapi*** *vine* and other ingredients.

Black Current Berries* /*cassis', groseillier noir,'* makes lovely healthy jams, jellies, and wine.

Blueberry /Bluet', potassium, flavor, jus.

Burnet /*La Pimprenelle'*, attached to the neck in a bag preserves or heals of hex; If chewed in times of plague, one can preserve himself from the scourge of the plague.

Cactus, Lewinius Cactus /*Cactus de Lewinius',* (anhalonium Lewinii'). - With the skin, pulp of this Cactus, the Indians of Texas and New Mexico produce what they call *Mescal*, it is to say, a powder produced by the dried, withered leaves, this Cactus which they form a paste; from chewing this paste, they procure Visual hallucinations.

(1)* *Les Plantes Magiques'*/ (*The Magical Plants*), Occult Botany, Part 3, Mini-Dictionary, by Paul Sédir (Yvon Le Loup), 1895, 1902.

Camphor tree /*Camphrier'*. - The camphor tree which resin (camphor) burned gives a lunar perfume; cinnamon provides a solar scent; the *caraway or Carum*, whose smoke is employed as a magical perfume. Catnip, picked at a favorable moment, can give a new lease on life to the man who knows how to extract Arcanum.

Centaurea Siphilon discovered according to legend by the mythological Centaur Chiron. It is according to Pliny an anti-demoniac, it inspires fear in people for which it is breath, to consider from a magical standpoint. It extols its virtues if before picking, reciting on it incantatory lyrics; putting into oil for a lamp with a bit of blood of hoopoe, it makes people illuminated by the light from the lamp, fall into a hallucinatory States.

****Cedar*** /*cèdre*' One of the Four American Native Indian Sacred Plant.

****Cinnamon*** /*Canelle'* used as a tan, also an ingredient of *Abramelin oil*.

Chelidonium majus, Greater Celandine. Small Celandine, Witches Milk /*Chélidoine majeure', grande éclaire', herbe aux boucs', herbe de l'hirondelle', herbe de Saint-Clair', lait de sorcières', sologne', félongène', felougne'*. Also called by *Linnaeus*; *Aquilaris*, picked at a favorable time usually serves in magical operations carried out to ensure the success of companies and especially in trials outcome. (*While the Greater Celandine belongs to the poppy family, the Lesser Celandine belongs to the buttercup family.)**

Charm lilac /*Syringa', lilas.'* - The wood of this Tree is employed to make magic wands used for Divination and Therapeutics tools.

****Cherry*** /*Cerise',* vitamin A, vitamin C, sugar, antioxidant, exotic flavor, syrup, jus.

Chicory /*Chicorée',* picked after the full moon which ends the scorching days and pulled away from the earth before sunrise, accompanied with ceremonies and exorcisms, it is a powerful remedy against evil spells or evil charms of all kinds; *Chrysanthemum* is employed usefully against Wizards.

Cinquefoil /*Quinte-Feuille'*, (*Potentilla reptans'*); According to Albertus Magnus /Albert-le-Grand' (1200-1280), when we wear this plant on oneself, we have all kind of chance, luck. Possessing much understanding, and one has the faculty to be listen to by Great characters, persona.

Clover /*le Trèfle',* or *Alleluie'* is the emblem of the Trinity in Mysticism. -The four-leaf clover is a Lucky-charm to the players.

Clove tree /*Girofier', Clove* /*Clou de Girofle*', provides from the distillation of its fruit (clove) which serves as a support to some work of practical magic, this essence mixed with phosphorus would have the property to feed larvae.

Some Hypnotists consider an excellent adjuvant of their art, to retain in their mouths, when they operate, dried clove. The husband who chews it would facilitate conception.

Cocaine, Coca /*Cocaïne',* the Peruvian plant, today very known to us, thanks to the tonic properties and aphrodisiacs properties. Of its fruit (coca nuts) provides a salt (cocaine) which is employed for hypodermic injections allowing according to Stanislas de Guaita (1) of finding real Covenants, Communications with the Astral Entities.

****Cocoa bean,*** seed of Theobroma, from the cocoa tree. Cocoa liquor or chocolate liquor, pure liquid chocolate extracted from the cocoa bean, including both cocoa butter and cocoa solids. The Cocoa butter, a pale yellow, edible vegetable fat extracted from the cocoa bean. Cocoa solids or cocoa powder Chocolate, also known as cocoa.

Coltsfoot /*Pas d'âne', Tussilage'* is One of the Twelve Plants of the Roses-Croix.'

Datura /*Datura'* see pages, 45, 92, 123.

Dittany /*Dictame'* is a sedative balsamic plant which the smoke of the leaves develops clairvoyance; in Antiquity, it was devoted to *Lucine* (a Mythological Roman goddess, also, in Latin the name *Lucine* also mean: *Illumination*.), because leaf compresses were very sedative for pregnant women.

Dog's tongue, houndstooth, houndstongue, gypsy flower /*Langue de Chien'*, see above *Cynoglosse'/ Cynoglossum officinale genus, of the Boraginaceae Family*

****Dragon fruit, Pitaya, cactus fruits,*** very nutritive, the consumable fruit of some Cactus species.

Dragonwort /*Serpentaire',* (*Dracunculus vulgaris'*) used against snakes bites, we either squeeze out the sugars or by chewing it, we put the juice provided on the so-called bite; It is used as a gargle against accidents of the respiratory tract, and under one or ether one of its forms, it constitutes one of the best accumulators of astral fluid.

****Edelweiss*** /*Étoile d'Argent'/ Silver Star*, *Cats paws*, one of the 12 Rose-Cross sacred plants.

(1) Le Temple de Satan'/ (The Temple of Satan), Stanislas de Guaïta. Also, see La Serpent de la Genèse'/ (The Snake of Genesis), premier au troisième septaine'/ (first to the third septenary). 1891.

Fern /*Fouguère' or Pteris,* the male fern provides by its root cooked in wine, powder a way to hunt the nightmares away lightning, hail and destroy the charms. According to J.B. Thiers, a sprig of fern harvested, the eve of Saint-Jean, at Noon would have the property to win at games.

****Fuchsia***, one of the 12 Rose-Cross sacred plants.

****Galangal, Ginger***, an ingredient of *Abramelin oil*.

Hazel /*Coudrier'*, the Wands pick in a suitable convent manner can be useful for Rhabdomancy (1) and Ceremonial Magick.

****Heliotrope,*** *see Sunflower**

Hellebore or black Hellebore /*Ellébore'*; the pulverized root of this plant used as a perfume, fragrance for some magical operations.

About *Hellebore*, here is what said an old Master (2).

« The popular error prevailed much to estimate that Hellebore is only intended for madness, even though it is also to cure and prevent some headaches or even to maintain and prolong the life. When one considers closely, it is efficient, and its virtue is too insured to renew the nature, correct blood, purge impurities including excess, delay and deleting several hassles to the aware of nowadays. Antiquity fortunately practical it, which our centuries have too derogated from to the detriment of the public for the relief which the Hellebore reinstated to its first dignity ... When choosing, we must take the black Hellebore of Theophrastus, more singular and assured among the Species in accordance with the opinion of those who by the long years made the profession of Medicine. With regard to its effects more mild and favorable than several others, such as the Hellebore of Dioscorides, the *white Hellebore,* Elleborine'/ Helleborine, or false-Hellebore and other not-withstanding the trial which we have done, or even of the white ones.

«... we can take of ***black Hellebore*** *root*, cut it and make an Apple that will be slowly cook; extract from the root, then put to powder, the weight is about half an escu. It will be taken three hours before eating, three or four times a year, mainly in the Fall and in the Springtime.

(1) Bosc, Dictionnaire d'Orientalisme, …, Rhabdomancie'/ (Rhabdomancy), 2 Tome, 1899.

(2) Monginot de Lasalle, François (1569-1637), Conservation de la Santé', 1 volume in - 8 °, Paris, 1635.

This is a manifest precaution for the removal of "filth" from the body, from which are born the most unfortunate ailments. You can cook the leaves and the root of Hellebore in Rye bread for corrective, put into a powder, the dose is about 30 to 40 grains or more for robust people; we can take them, either as pills with forgetfulness, as baked Apple or otherwise added two hours before the broth ready.

« The whole of the Plant may also be made into powder, the weight as indicated above, without any preparation, as done in Rome.

« You can simply cut the root and then cook with meat for broth, cream, jelly or tincture, which we yawn for some time so, to purge gently, to which it is licit to add some other ingredients if desired, any-which so ever you find good, beneficial and complimentary. »

« To better obtain the result of the rejuvenation and refine the blood, will get accustomed little by little to the use of the leaves of black Hellebore picked in good season, dried in the shade mixed with equal proportion of sugar. It is a way to live up to a great age exempt from several diseases, both internal and external, till the last breath of life.

« The Start dosage is from 10 to 15 then more than 20 grains; so in a way that from degree to degree it comes up to 30 grains every day for sometimes after that, we pass to a *Drachma*. However, only of six in six days; in this way, the Hellebore goes ordinary and familiar, thus losing its purgative strength become more renewing and correcting.

« It reduces into a balm by the Industry of the Artisan; the dose of the balsamic virtue is of Ten grains.

« We extract a very excellent Quinte Essence which surpasses all previous preparations of *Hellebore* in artifice and goodness renewing, which is five to six drops in any liquor, as the *Water of Melissa* agrimony or the Quinte Essence of its pulp.

« All the Plants well washed and aroused with *Scyllite Vinegar*; we make a syrup to drain the mundane and black mood, or so to speak, to separate the pure from the impure who are of its train and its outflow. This syrup operates with more confidence and more benignly than another purgative; he prefers this extract syrup; but these two knowledge: syrup and extract, having another effect as the purging by the heap are not enough drawing to correct the blood and maintain health in a firm and stable state.

« I attributed to the long use of this simple, mainly of its root, a wonderful action to untie the strings of critical diseases, beside and above the noteworthy faculty of the renovation of the body. Correction of blood or purging of rot, which often deprives or perish health; Therefore it could be described in any way as a Second Universal Medicine, subject to the above conditions diligently observed. »

Hemlock, Jigs /*Cigüe'*. Numerous authors of Antiquity and the Middle Ages spoke of Hemlock and as Doctors used it for internal use as resolutive for tumors, colic and against the fervor of the matrix.

Theophrastus argues with the best reason that *hemlock* believes in growing in the shaded and cold lands. In France one of best *hemlock* comes from the vicinity of Soissons', it is as good as that of Vienna (Austria) which is far superior to that of Paris.

The Preparation for extracting *hemlock*. -Take fresh hemlock to the quantity of one (leaves and stems) pulverize the juice in an earth glazed vase, vessel, and then evaporate by a delightful fire, taking care to stir occasionally to prevent it from burning. Cooked until consistency become a concentrated extract, to which added a certain amount of *hemlock* powder to thicken enough the mass to make pills of about two grains. Antoine Storck (1731-1803) (1) tells us that in default of fresh or green *hemlock*, we can make a decoction from the dried plant, however, this preparation as less effective than the One we have given above. One must start with minimal doses that successively increase up to a more significant dose and a half. Immediately after ingestion of the extract, we must drink a light tea, Elderflower infusion or veal broth.

Here are the various varieties of *hemlock* used for preparations that are besetting and soothing: officinale cicuta, major or vulgaris, cicuta vera, conium maculatum seuconium stemnibus.

Hemp, Hash, Cannabis /*Chanvre',* see Chap. 1-4 and General Conclusion and post Conclusion parts of the Treaty.

****Hempseed*** /*Chenèvre',* the oils as the plant oils have electrical conductivity property and can be used as a nutrient or frankincense fragrance or fuel.

Houndstongue, houndstooth, dog's tongue, gypsy flower, Cynoglossum /*La Cygnoglosse' ou langue de Chien'*, wear, destroy prevention, breaks enmities, antipathy, and reconciles sympathies.

(1) *Observations nouvelles sur l'usage de la ciguë'/* (New observations on the use of Hemlock), Vol. in-12, Paris, 1762.

Houseleek /*Jourbarde', Sempervivum*; (Of the *Crassulaceae* family count over 40 various known flowering Shrubs, Plants, small Trees and Cactus'. *Sempervivum* literally means; Always, *Forever Alive*. Other names for *Houseleek*, *hen,* and *chicks,* (Jupiter Beard))*. According to *J.-B. Thiers,* it breaks the knotting eye of the multi-base needled, if eaten. *Henbane* /*Jusquiame',* naturally if it is absorbed as food, causes nerve's attacks. By undergoing some preparations, it can cause death, even at a distance.

The smoke from its seeds strongly encourages, incite to anger.

Hyacinth /*Jacinthes'*, provides friendship of numerous Ladies; the juice of its roots prevents hair growth and delay puberty.

Hyssop /*Hysope'*, See Psalm 51:7. "Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow."

Juniper /*Genévrier'*, heals by its seed the Possessed.

****Kratom**, **Mitragyna speciosa,** vulgarly known as **ketum,*** is used as an opium substitute for pain relief. Also, see *Ketamine* anesthetic (chemical compound)*.

****Kola nut*** is the fruit of the kola tree, the caffeine-containing fruit of the tree is used as a flavoring ingredient in beverages, and is the origin of the term cola.

Kousa,** Cornus kousa, Japanese dogwood, dogwood **/Kousa', is a solar plant, (from the *Cornacea plant family*)*; It is the sacred herb of the Hindus; seating in all acts falling under religious and ascetic life, it has powerful magnetic properties, regarded as a universal vehicle.

Laurel /*Laurrier'*, *Laurus Apollonius*, is the instrument of the Divination art, referred to as Daphnomancie' /Daphnomancy (1), which used for reading omens from the sparks and smoke produced by the burning of wood and leaves, as well as their crackling. The entire shrub as the property to ward off lightning; The individual who carries on him leaves of Laurel picked in favorable conditions does not have to fear infernal and demonic visions.

****Lemon*** /*citron',* vitamin C*,* as homemade style lemonade drink helps with any withdrawal, filter toxin and diminish thirst depending on added sugar, honey, sweetener.

Lily /*lilas*' (*Lilium*), whose flower is the image of universal creation and the emblem of chastity. The root (onion) picked during the conjunction of Venus and the Moon in the sign of Capricorn or Libra, reconciling in love if suspended in a bag woar around the neck with lily.

(1) See this term in our, *Dictionary of Orientalism and Occultism*, E. B. 2 vol. in-12, illustration. Paris, H. Chacornac.

It is possible to make lily perfumes, fragrances, burned in a room, makes it conducive to Astral events.

-Water lily /*Lis d'eau',* is used as an anti-aphrodisiacs drink

Lotus /*Nénuphar',* is used as anaphrodisiacs drinks.

Mandrake, ***Womandrake*** /*Mandragora'* (see above, IV, p. 147).

****Marshmellow Plants***, nutritive, medicinal plant from the same family as the Cannabis Plants. Use to make candy and beverages.

Melissa /*Mélisse'* served as a comforting drink inspired by women who prophesied in the ancient Temples. Melissa flowers are antispasmodic, cordial, hepatic and ophthalmic.

****Mint*** /*Menthe'*, a sacred medicinal plant to the Druids.

****Mistletoe, guy*** /*le gui',* is supposed to possess mystical powers bringing good luck and charm to the household and wards off evil.

****Moly,*** a magical plant of the Alliaceae family, which Mercury gave to Ulysses to neutralize the fatal effects of the beverages which Circe had served him. The moly is an anesthetic plant. (1)*

****Moringa oleifera,***

****Myrica cerifera,*** A small tree or large shrub which berries used to make candle wax and as a medicinal plant. The foliage is an insect repellent.

****Myrrh***, an ingredient of *Abramelin oil*.

Nerium /*Nerprun,'* ***Buckthorn*** or *Rhamnus utilis,'* suspending its branches at the doors and windows of a House paralyzed the efforts of sorcerers, demons, charms.

****Nutmeg /*** *Noix de muscade****',*** source of an essential oil and nutmeg butter.

****Olive,*** the oil is an ingredient of *Abramelin oil*. Note a few drops of olive oil is also great for cat against fur-balls, apply on their paws.

****Orange,*** jus, nutrient, antioxidant, vitamin C, essential oils.

Peony /*Pivoine',* (*Paeonia*) counter spells, panics attacks, sudden fears.

Pepper plant /*Poivrier',* is used to make magical perfume.

Periwinkle /*le Pervenche',* powder mix with earthworms, gives love to those who eat it mixed with meat.

Pine gum /*Gomme de Pin',* reveal to folks their mystic number.

Plantain tree /*Plantain'*; Banana tree or Polyneuron; Its root infused in wine is a counter-poison of opium.

(1)* From Bosc, *Glossaire raisonné de la théosophie, du gnosticisme et de l'ésotérisme'/* (*Reasoned Glossary of Theosophy, Gosticism, and Esotericism*), 1910.

Polyenemon *or* /*Grenouillère*' leaves infused in wine, if we refer to Dioscorides is an excellent tonic against hallucinations.

Polypodium /*Polydium'*; (Fern Family) in fumigation is used to chase away nightmares.

Purslane /*Pourpier';* - If we put some of the plants in one's bed, it makes to avoid any vision. *An overall great plant for health.

****Raspberry*** /*Framboise',* vitamin C, some of its wild species bush plants leaves can be used as "rolling paper" in its natural state.

Rave, Turnip /*Rave', Navet';* - The seed of this plant is an aphrodisiac, and the plant itself can serve against poison.

Reseda /*Réséda';* which we also call the Herb of Saint – Luc. It was used from this Evangelist according to Catherine Emmerich for the making of anointing oil when put in oil or well dried to make infusions (tea) used in treating certain disease; this plant has in Mystic a report with the Virgin Mary because she is the symbol of gentleness.

Ricinus /*Ricin', Ricinus, Palma-Christi, Pentadactylon*; prevent panics, fascination, and bewitchment. Its oil is called *Castor oil.**

****Rosebush*** /*Rosier'*, One of the 12 Rose-Cross sacred plants, rose "petals" can also be used for rose water, added flavor to Coffee or Tea, rose incent, or even as "rolling paper" in its natural state.

****Rose of Jericho***, One of the 12 Rose-Cross sacred plants.

Rye, Barley /*L'Orge', houblon',* ***hop***; cob, head of barley in Sanskrit is called, *yava;* it is offered by the Hindu Brahmans as .003a sacrifice, either to the Gods or the seven spiritual principles. On the subject of *barley*, here is what we read in a small extremely interesting volume which provides information of the utmost importance for The Yoga Philosophy and the practice of Yoga: « *Barley* which is part of dietetic contains according to Boussingault' for 100 parts:

Water… … .. … .. … .. 9.37
Carbon... … .. … .. … 44.32
Hydrogen... … .. … … 2.38
Nitrogen... … .. … .. … 2.08
Oxygen... … .. … .. … 40.45
Salts, etc. … … .. ... … 1.66

It is claimed that Emperor Akbar, known for his Great moderation and justice, lived only of *Barley* and *Anethum Sowa.*» (1)

(1) Le Livre des Respirations'/ (The Book of Breaths), p. 104 by E. B. First Edition, 1898, and p. 107 of the 1905 Second Edition.

Sage of the Diviner, Salvia Divinorum** /*Sauge'**; is mild to very strong psychoactive of a plant, which can induce, trigger visions and other altered spiritual experiences. By taking a single puff of smokes. It is also One of the Four American Native Indian Sacred Plant.*

***St John's Wort** /*Herbs of the Saint-Jean'*, also called perforate, *hypericum, Millepertuis,'* etc., is one of the *twelve plants* of the Roses-Croix'/ Rosicrucian, fumigation of leaves in a room destroyed ligation or knotting of the multi-base needled.

This plant harvested in the night time is hostile to Witches, this is at least a belief in Germany; that those who wear a bag of this plant on themselves, destroy every witches power toward the bearer, we also make useful perfumes, fragrances against the guardian spirits of treasures and obsessive demons. A sprig of the plant placed in the shoe preserve from bad spirits.

In the Norman Bocage, the grass picked-up on the eve of the Saint-Jean has the power to destroy curses, hexes, an evil spell that prevent cows to give good milk to make butter.

***Satyrion** /*Satyrion', or Rognon' of Priests*, is aphrodisiac. In His, *Ars Magna'* (*Tome II, Ch. 5*) Father Priest Kircher, narrates the story of a young man who was suffering ill, affected of Satyriasis' because he was walking in a garden planted of Satyricon.'

Spurge, Euphorbia** /*L'Euphorbe**', which has a vast variety of names; (*snake milk /lait de couleuvre,' Euphobe Omblette,'* ***alarm clocks'/*** *Réveille-matin,' tithymale'*) provides by its powder wood a perfume useful for invoking Saturnian influences.

***Sunflower** /*Tournesol', Hélianthe,' (Heliotrope),* is one of the twelve plants of the Rose-Cross; If using a stem of this plant it magnetizes a sleepwalker, it will provide true revelations and can give revelations some on thieves.

Sweetgrass, **manna grass**, **Mary's grass** or also known as **vanilla grass**, and as **holy grass** in the UK, is also One of the Four American Native Indian Sacred Plants.*

***Tea** /*Thé',* pass for when taken in infusion, for a beverage of magical influence, attributed to it less anciently this quality among Japanese Buddhist.

Thistle** /*Chardon**', (*Carlina /Carline Ixia'*), is an Aphrodisiac.

***Tobacco** /*Tabac',* (Petun) smoked in a pipe predisposes to calm and can become a support for contemplation. Is also One of the Four American Native Indian Sacred Plants.* Tobacco made popular to France and the Monarch of Europe in 1559 by Jean Nicot (1530-1600).*

Vanilla */vanille,* tan, coloring, flavouring, essential oils.

Verbena /*la Verveine',* is one of the plants of the Rose-Croix, it is used in divination and was formerly used to make an irresistible love potion, it was a plant very revered by the Gault Druidess/*Druidesses Gauloises'*, who used it in many cases, as a magical plant (1).

White Sandalwood /*Santal blanc'* is a lunar perfume, oil or essences of sandalwood purifies the toxic virus of blood.

****Wild Lettuce*** /*Laitue Sauvage'; L*actucarium is the milky fluid secreted by several kinds of lettuce, especially *Lactuca virosa*, usually from the base of the stems. It is known likewise to opium because of its putative sedative and analgesic properties. It has also been reported to promote a mild sensation of euphoria, and at least one fatality has occurred during an attempt to use it for intoxication. For it is latex lactucarium which physically resembles opium. In that, it is excreted as a white fluid and can be reduced to a thick smokable solid.

Wild Rue /*Rue Sauvage'* or *Peganum,* protect preserves of spells, and charms.

Willow, Weeping Willow /*Saules'* (*Salix*), provides divinatory Wands to discover sources and hidden treasures; twigs of willow carried on oneself prevent infernal visions. (*we also make painkiller as Aspirin from its bark*).*

***The 12 Sacred Plants of the Rose-Cross** (2)* listed in Alphabetical Order: *1; Aconite. 2; Coltsfoot. 3; Edelweiss. 4; Fuchsia. 5; Gentiana. 6; Sunflower, Heliotrope. 7; Mandrake. 8; Mountain Arnica. 9; Rosebush. 10; Rose of Jericho. 11; St. John's Wort, Hypericum perforatum, 12; Verbena.*

****Oil of Abramelin,*** as employ by the *Golden Dawn,* below is *Aleister Crowley* recipe, ingredients, and quantity*: take eight parts of cinnamon oil, four parts of myrrh oil, two parts of galangal oil, seven parts of olive oil. Preferably when possible make the first three oils from maceration process filtering to remove any impurity and adding the required quantity part of high-quality olive oil, likewise to extra virgin olive oil. Consecrate and Magnetize, storing in a cool-dry place away from direct heat and constant light as any other oils.*

(1) Cf.'/ See, - Histoire Nationale des Gaulois sous Vercingétorix'/ - (National History of the Gaul under Vercingetorix), passim. 1 vol. in-illustrated in-8, Paris, Firmin-Didot; and, Bélisama ou l'Occultisme Celtique dans les Gaules'/ (Belisama or the Celtic Occultism among the Gaul); Passim.

(2)* See, *Les Plantes Magiques'*/ (*The Magical Plants*, Occult Botany), Part 3, Mini-Dictionary; of over 300 Magical plants listed, by Paul Sédir, -1902-

***The 4 Native American sacred Plants:** listed in Alphabetical order, as the Native Medicinal charts, associated Color and Direction: 1; Cedar (white) (North), 2; Tobacco (yellow) (Est), 3; Sage (red or black) (West or South), 4; Sweetgrass (red or black) (West or South).

The Picking of the Magical Plants*.* - The time and the precise moment of picking the Magical Plants are not indifferent because each Plant has its special days where its strength and its virtues are exalted. The hours of the night are the most favorable; we consider the day or the eve of the Saint-Jean as good to gather, pick all kinds of Plants. Following the ancient Medicine, astrological conditions at the time of the gathering and picking mean much on the influence on the virtues of those Medicinal herbs.

Here is how to proceed: after quickly consecrating by the gesture, sign, and words appropriate to their signature, the plants torn out of the ground, afterward with a special knife, cutting the useful parts.

"We also must add that the Catholic Church Reprimand, Castaway, Rebuke, Reproved All the Ceremonies made toward Consecrations and the Picking of Plants." Paul Sédir tells us that: « he found in the Canons taken from the (*Penitential Book*) /*Livre Pénitentiaux*' of Theodore (*602 - 690*), Archbishop of Canterbury. The venerable Bède de Raban (*766 - 856*), Archbishop of Mayence', of Halitgarius, Bishop of Cambrai, in the collection published by Luc d'Achery (*1609 - 1685*). That Isaac (*born half of the 9th Century - 880*) Bishop of Langres, of Eybert'/ Æthelbert (*appointed 766 - died 780*) Archbishop of York, of the *19th book of the Décret'l (of the Decree) of Burchard (950/60 - 1025)*, from the 15th part of the Decree of Yves (*1040 - 1115*) Bishop of Chartres, are Unanimous in Condemning those who have observed the Superstitious Signs for ingraining, sowing, Trees, Plants etc., to Do Penance in legitimate Holiday for Two Years; those who would have picked, gathered Medicinal Herbs with words, lyrics of enchantments, will do penance for Twenty Days.

« J.F. Bonhomme, the Apostolic visitor under Pope Grégoire XIII (1502 - 1585), defends, in his *Decrees* (printed in Vercelli, in 1579). That picking ferns and ferns seeds, like any other herbs, or other plants on a certain day or some special night, thinking that it would be useless pick them up at another time. If someone becomes guilty of such superstitions, be he severely punished, as it will appeal to the Common Places. »

« The defenses of the Church, about these Ceremonies, which have their reason to Be. Which is very secretive and that very few people know; It is sufficient to say, in this regard, truly in a mystical viewpoint; in the divine plan, any act of magic is an act of rebellion, and we must, accordingly, refrain oneself with care. »

The Curative Virtue of Plants has been recognized at all Time and among all Peoples. You can use them for remedies in their three States; alive, dead, or resuscitated; Also, the living Plant can be used, especially when it is aromatic, as amending the environments where it is introduced. The resinous smell of the trees and plants strongly purify, sanitize the air, but their smell also invigorates the respiratory Mucosa, and thus, prevents or heals inflammations of the mucous membranes. It is for this that many Patients are to Breathe the Air of the Fire fumes, *Eucalyptus*, *Mimosas*, *Rosemary*, and *Lavender*; This is vulgar or exoteric Plant employment, but their esoteric employment as whole other importance, which was certainly in use since the most Ancient Times.

Paracelsus knew the employment; he described it as the *transplantation of diseases* because he knew very well what we almost ignore to our era. That diseases can be transferred, transported from the person who suffers, into any living being. This tells, the Great Alchemist, that we must take a "Mumie", whichever from the patient, his blood, for example, and watering the earth contained in a vase and plant in it a seed with the same signature as the illness. Moreover, when the plant has grown, destroyed it by water or fire, depending on whether the disease is a fever, wound, ulcer, etc., etc.

Nowadays, various Doctors as, Jules Bernard Luys, Burot, Bourru, and others, have experimented with success on topics in Hypnotic State, as the remote action of drugs.

They were transferred, with circles or metal crowns, cephalalgias from one topic to another, etc. They can even transfer by this mean health; this is a fact. Moreover, the Magnetizer; much more is recognized today, and this, with Scientific ways, a drug whatever it is, but above all a vegetable drug. It is still more active when it is prepared and handled by a healthy person, vigorously and lively who especially desire to heal. The strength of will from the preparer pass-in, so to speak, the drug and it gives an intensity to healing.

Moreover, one of the Great Secrets of the Virtue of the Homeopathic and Electro-Homeopathic Medicine, of Count Mateï of Bologna, among others which we already talked.

Turning more directly to our topic, we say that the living plant can be used exoterically in various ways. In juice, decoction, infusion, powder, Magisterium, in dyeing (Tincture), in essence, oils; in all Codex ancient or modern, within all the pharmacopeias (1)* which provide lessons on manipulations and operations from the treatment of plants.

Hermetic Treatment of the Plants. - Once picked, the plants are treated as best as it is possible to give them the maximum useful, beneficial effects. Only by Hermetic Treatment, this can be achieved in order to free the plant, of what *Boerhernave'l Herman Boerhaave** (1668-1738) defines as the Balm and the Essential-Oil of the Plant. This is not a vulgar oil nor salt, neither earth nor water, but something very subtle (the vehicle of the astral body of the Plant). It is obtained by fire and not from fermentation.

The Great Paracelsus calls this Balm an Arcane it is to say a substance fixed, immortal and intangible so to speak which changes and restores the body and keeps; This force wrap in a Tincture obtained by reducing the vegetal from its second matter to it first matter, of his *Cagastrum* (2)* to his *illiastrum*.

St.-Thomas said in his *de Lapide Philosophico'/*

(The Philosopher Stone):

« We burn plants in a calcinating furnace; then we convert the lime in water, we distill It and let coagulate; It is transformed into stone with more or less Great Virtues, according to the Virtues of the Plants used and their diversity. »

(1)* Suggesting to the Reader, and Student of Literal, Botanical, and Historical interest to read, among others the recent translations and research on Fr. Francesco Colonna conceal botanical garden content within his World famous book, *The Hypnerotomachia Poliphili*, first published 1499. Which mention the measurements which some taken by François Rabelais for is Gargantua *Thelemes*' Temple build for a Monk. Which as a Qabalah (3)* to its own, and Cover aspects of the Mineral and Animal Alchemist, and Hanging Garden all type of ancient knowledge preserve, to add to, and discover furthermore in Time.

(2)* Moreover, **Cagastrum**, (Medicine.) Paracelsus uses this word to refer to the germ and the principle of all diseases.

(3)* On the Qabalah system of classification see among others Aleister Crowley, Liber *777*, Dion Fortune Mystical Qabalah, and Marty Leeds ***Pi & The English Alphabet*** **Vol. 1-3**

From the above preceding, we can say that the power of Plants is their Spirit or Petrol, Fuel, Essence. However, in their Natural State, the activity of their mind is paralyzed and their Light obscured by their hardware envelopes; It is, therefore, necessary to transmute them into a pure fixed essence, and this transmutation can be obtained only by firing;

During this last operation, must be added to the liquids a substance capable of absorbing, to annihilate or destroy all impurities from the Juices contained in Plants.

The Magic of Plant Growth. We cannot finish in all respect about the Magical Plants (1)* without saying a word of their growth, caused by magic; We borrow from the late Dr. Karl du Preel (1839-1899) as follows (2):

« My Gesture, Sign said Simon the Mage; the Earth is cover with vegetation and trees amounted... which I can grow a beard for the ephebes... More than once, did I, in a few moments, out of the land of shrubs. » (3).

The Magical Growth of the Plants is known with regard to India. Also, that they never stop the practice of the knowledge in the light of all, and the stories of travelers in this regard are all successful and well-known. That all of the Fakirs within a few hours, can make germinate a seed, grow a plant, make it bloom, and sometimes get fruits, or seeds. Although this may seem quite extraordinary, it cannot be put in doubt. The fact has been seen and reported by so many serious travelers. So, it is forced to be reliable.

Moreover, Magical Vegetation is Theoretically admissible by authentic Scientists. Eduard Von Hartmann (1842-1906) does he not tell us in his *Spiritismus* (p. 53, note.) that the physiological functions of the plant life can be excited powerfully « by bright rays of light, either by electricity or chemical additives; even to humans. A four years old child can achieve the development of a subject of thirty years of age. Moreover, that some seeds which grow's naturally fast, can be accelerated artificially to maturity. According to this, it is allowed to assume that the *Mediumistic Force* can operate in a similar way. »

(1)* See, Plant Lore, legends, and lyrics. Embracing Myths, Traditions, and Folklore of the Plant Kingdom, by Richard Folkard, London, 1884.

(2) *Sphinx*, March, issue, 1889.

(3) Joseph Göerres (1776-1848). – *Mystique Chrétienne'*/ (Christian Mysticism).

The above is the Opinion of a true Scholar who confirms much of the ideas which we have here on the above issue.

*Furthermore, in a cascade of names on Scholarly works on Magnetizers, Tables, the soul, and or Animal Magnetism, Mediumistic Force, emerging practice of Modern Esoteric, Hermetic, Alchemy, Kabala, Magick, Yoga, Reiki, and Masonry, Science and inspiring technics, Artworks symbols and mecanism. For those seeking to understand the phenomenon surrounding the works preceding and following Franz Anton Mesmer (1734-1815) “Banquet”, also see among others Author from his days till our modern era: the Dr. Lieutaud, M. Deulize, Charles Nicolas Deslon (1738-1786) a French Royal Medical Doctor and a Mesmer Disciple. M. Dr. Philipe Pinel (1745-1826), Charles Fourier (1772-1837) Socialist Revolution chain. Works relating to Figures such as Dante Alighieri, Francesco Colonna, Rabelais ideal Universal Pantagruelic Thelemes Republic, Gerolamo Cardano (1501-1576), Giambattista della Porta (1535-1615), Emmanuel Swedenborg (1688-1772), Karl von Eckartshausen (1752-1803), Alessandro Cagliostro (1743-1795), Baron du Potet (1796-1881), L. A. Cahagnet (1805-1885), Goethe, Richard Wagner (1813-1883), Von Hammer Pungdale. On dealing with the soul Magnetism, vibration, invisible forces, invisible bodies, within the Vegetal, the Animal, the Mineral Kingdoms, and Imagination. Also suggesting seeing within the Works from later date of; J.-M. Ragon, Hortenius Flamel books, Éliphas Lévi, Alcide Morin (works appearing in the 1850’s), Pascal Beverly Randolph, Victor Michal, André Saturnin Morin, Sir James Frazer, Sir Richard Burton, H. P. Blavatsky, Franz Hartman. Dr. Alfred Binet, Colonnel de Rochas, Stanisla de Guaïta, Joséphin Péladan, Laurent Chamuel, Paul Sédir, Papus (among others his *Initiation*’ Journals), Dr. Carl Kellner, Theodor Reuss, J. Yarker, Victor Hugo, Jules Giraud, Ernest Bosc, M.A.B., Annie Besant, Mark Haven and mentioned friends. Nicolas Teslas, Walter Russell, Count P. V. Piobb, Rudolf Steiner, Zam Bothiva, Dr. Charles Richet, Franz Bardon. Moreover, among others MacGregor Mathers Society Rosicruciana Anglican fellow Members as John Yarker, Arcane and publish works and from the Members from the 1888 founded Order of the Golden Dawn, Dr. W. W. Westcott; Arthur E. Waite; Cecil Jones, William G. Grey; Dion Fortune (Violet Firth); Papus and fellow Occult writers as Aleister Crowley. And turn of the 20th century Leila Waddel, C. S. Jones, A. Krumm-Heller, Kenneth Grant, Austin Osman Spare, Eugen Grosche, H.P. Lovecraft, Edgard Cayse, René Guénon, Dr. Probst-Biraben, Jean-Marc Vivenza, Fulcanelli, George I. Gurdjieff, Manly Palmer Hall, Dr. Israel Regardie, Chic Cicero & Sandra Tabatha Cicero. Mr. Johannes Maikowsky, Jack Parsons, Ron L. Hubbard, Anton Lavey, Grady McMurtry, Carl Germer, Bruce Lee, Marcelo Ramos Motta, Ray Eales, Monica D. Rocha, David Berson, Robert Masters and Jean Houston, Timothy Leary, Carlos Castenanda, R. A. Wilson, Christopher Hyatt, L. M. Duquette, Gunner Lundgren, Donald Michael Kraig, Gerald del Campo, Peter R. Koenig, Allen Greenfield, Michael P. Bertiaux, Eammon Loughran, Jerry Cornelius, Robert Flores, Jack Stratton-Kent, Anthony Mollick, James Lee Music, David G. Mattichak jr, Alrah Fraser, George T. Mortimer, Sabazius, Samael Aun Weor, Chris Bennett, etc., which a volume to itself could be made to introduce insight of their relating works. ///

Furthermore, adding that human would be wrong not to add faith to things which they do not know, or has not yet seen, experienced. Since the discoveries of the past Ten Years should open eyes to retrograde, who believe that there is nothing more to be discovered! Moreover, that everything which appears to us today amazing, will become mundane places, ordinary thing, in a century or even before! (1895, 1904, 1907, 1922, - 2018 …)

For we could write a Volume on the Discoveries from the Great Mechanical Utopias, (Nowadays digital)*, Technological Utopias.

Thus, Galvani (1737-1798) wrote one day to one of his friends: « I am attacked by two kinds of very different people: Scientists and the Ignorant; each and the other turning me to ridiculous and calling me *the master of frogs dancing.* Oh well! Whichever be; however, I have Discovered one of the Greatest Forces of Nature. » (Galvanism, which now is commonly known as Electricity.)

Today who would mock Galvani, which is ultimately the Author Pioneer Creator of all the *Modern Discoveries* on Electricity including the Röntgen Rays (X-Ray) (*1895, 1904, 1907).* * Moreover, "In 1894 Nikola Tesla (1856-1943) noticed damaged film in his lab that seemed to be associated with the William Crookes (1832-1919), Crookes tube experiments and began investigating this *radiant energy of "invisible" kinds*. After Wilhelm Conrad Röntgen (1845-1923) identified the X-ray Tesla began making X-ray images of his own using high voltages and tubes of his design, as well as Crookes tubes. In November 1896, the inventor Dr. Robert d'Unger proposed an X-Ray Telephot, supposed able to make transmission of pictures by telegraph wire". ///

Remembering also that in 1828, Mr. P. S. Girard, learned Engineer said in a meeting of the Academy of Sciences, and this with the consent of the learned Assembly: « When pretending to give to each Parisian in-house water up to the Fifth Floor, it is such a mad idea, that it cannot stop us for an instant from aiming of doing so. »

François Magendie (1783-1855) was a French physiologist who "refused" to consider something possible as using Surgical anesthesia. Johannes Müller (1801-1858) said, the speed of nervous energy would never be measured, later one of his students measured it at 90 mph, he then watched over the forces of science, the measurement of the speed of shock waves within the nerves. Also, that the First President of our Republic did not say at the Tribune, that the establishment of the Railways would be the ruin of Trade and Industry; etc., etc. … (or the new modern disease of Human conformity to stressful environment, comfort, entertainment, competition, desires to fulfill, places to be, goals to accomplish, Workers productivity versus the Machines and Robotics is no more competition, and modern "stress" a state of mind)*. For anyhow, necessarily we must Stop Somewhere.

* Although, I might as well start a small **lexis section** of relating terms, and meaning, in view of the present Treaty from the Ernest Bosc; ***Dictionnaire d'Orientalisme, d'Occultisme et de Psychologie'*** 1896, Chamuel, T. 1 & 2:

Al or El, Hebrew; the term commonly designate God: it signifies Powerful, Mighty, Supreme. In the plural, Al gives Elohim, which the Bible wrongly translates to God, since it signifies the Gods. Look up, Elohim. **(E. B.) Tome 1, P.53**

Assassins. – The Ismaili /Ismaélien' sect which intoxicates with Haschich'/ Hashish. Hence their name of Haschichéens'/ Haschichin', Hasishin, Assassins. They were place under the order of the Shaiks or the "Old of the Mountain". See our Traité du Haschich et Autres Substance Psychiques, Paris, Editeur Chamuel, 1895. **Tome 1, P. 128**

Chain /Chaîne'. Employed term in Magnetism and in Spiritism; "to make a chain" signifies holding each other by the hand around a table, of a banquet, etc., to produce either Magnetic Fluids, that to say Psychic Fluids. – We call planetary chains of a system in which evolve the wave of life, directed by fix and precise laws. It is also the chain of seven globes or principles of a evolving planet. During the planetary cycle the organism develop themselves at their turn on these globes. Also see the works of among others Alessandro Cagliostro, Franz Mesmer, Charles Fourrier and, L. A. Cahagnet, Alcide Morin, Éliphas Lévy, etc. **Tome 1, P. 235**

Fairy /Fée'. The Fairies (Fadoe), Fay, Feas, Fadas, Filandières', and even the Sylphes are Spirits or Genies of the Air. We can consider the Péris of the Orient likewise to fairies. Even so among the Scandinavian nation, we designate them under the name Wilkyries. – The Origins of Fairies is traced back to an Antiquity much more remote than the Nymphes of the Roman Antiquities and than the Gallic Druidess, as pretended some mythographer. The origins of the fairies lost itself in the night of times. Moreover, we must add that there exist two kinds of fairies, the ones considered as spirits and the others likewise to authentic Magicians; such, for example, as the Pupils of the Magician Merlin the Enchanter: Morgan, Viviane, and the Fairy of Burgundy. We also know of the Fairy Abonde', the Fairy Esterelle. See this word; Fairy "Mélusine'", the Fairy of April, the Green Lady, the Fairy of the Cluzeau, etc. (1)* **Tome 1, P. 345**

Faust. – A Famous German Magician, born in Weimar following the Chronicles of Kundlingen in Wurtemberg, in the second half of the XVI century. He was a Man of very vast Knowledge, of an extreme scientific Curiosity and a rare Audacity. He Studied Medicine, Jurisprudence, Theology, Astrology, Magick. It is really in fault that we confound him with Faust, the associate of Gutenberg for the invention of Printing. - The Legend of His adventures love with Margarite Is but a Fable to show the people the danger of Magick. – The life of Faust was written by Wiedmann, in 8°, Hambourg, and Francfort, 1590 and 1587. – There exists a French edition by Palma Cayet, 1 vol. in-12, Paris 1674; here is the title: *Histoire prodigieuse et lamentable de J. Faust, grand magician et enchanteur'l* (Prodigious and Lamentable Story of J. Faust, Enchanter, and Great Magician). **(E. B.) Tome 1, P. 343**

Gréal (saint)', (Saint Graal)'/ **Holy Grail** – Mysterious Vase, Vessel, which in the Middle Ages played a Great Role in Poems: According to these Poems the Holder of the Holy Grail could gain of Eternal Youth. Second, by His Knights, King Arthur tried in vain to take hold of the precious Vase, Cup. **(E. B.) Tome 1, P.385**

Hamsa, Sanskrit; a divine bird, a kind of swan which serves as a mount to Brâhma. His mount is the swan Ha, or the goose Hamsa, we call it, the name with four faces (Tcha-tour Anânâ) with eight ears (Astha-karna). (Also see the Arabic and Hebrew meaning of the word.)* **Tome 1, P.392**

Hom or Homa or Haoma, Pelhvi'. – Sacred Plant, which played a great role in the Mazdéenne' Liturgy. It past for a magical plant and Plutarch (of *Is*.' and *Osirid,'* paragraph 46) that called this plant *Omomi* (δμωμι). We represent It as serving for conjuration to the Spirit of the Under World, Hell. To employ it for this use, it is necessary after pounding it in a Mortar, to mix its Juice with Wolf Blood.

The use of this plant among the Persian was without doubt derived from the use of *Soma* from the Aryas'.

(1)* See the above footnote (3), p. 143, of the present Treaty*.

They employed Soma Juice in their libations (*Sarcostemma viminalis or asclepias acida*) (1).

The *Aryas*' attributed to this plant mysterious virtues. Brought into the Mazdéenne' religion *Soma* or *Hom* becomes the symbol of Celestial Food. Moreover, among the Aryas' *Soma,* it is to say, the personified Libation evoked as the Immortal Prince of the sacrifice, as the Tutor of Man. The Master of Saints, Friend of the Good Gods and the destroyer of Evil Ones.

The Aryas' employed three times a day of the libation of *Soma* (2)*. This was considered as the Emblem or rather the reproduction of the sacrifice of the Soma God. Whom immolated himself for the Salvation of the World by letting his member ground in a mortar under pestle hits. However, He only died to resuscitate later afterward, and thus redeem the Sins of Humanity.

According to the ***Avesta'***, Hom gives health, beauty, life; it distant death, it is also a powerful Talisman against the Evil Spirits and Wickedness.

Even, so, that *Soma* among the Aryas, "*Hom*", was Deified, and personified as one Divinity under a material and tangible appearance, He let Himself to be Drank and eaten by his faithful. He then maintained within them the purity of their heart, their virtue, he served them as a mediator and assured them of perfect health. It is for this that the sacrifice of *Hom* had a special character of profound Spiritualism, as the Christian Eucharist.

- In Zend', this same term is written *Héomo*, it is a mystic incarnation of *Honover*,' (See this Word above). It is at the same Time a Human Legislator and a God. As a Legislator who gave Earth its living Law, Zend'.

- The Parsis' make in honor of *Hom* (the *amomum* of the Latins) the sacrifice of Darou'.

The Zend-Avesta' tells us of this Tree: "*Hom,* preside*,* Chairs *the Tree of Life,* by the Tree which bears its name and gives Immortality. *Hom* resides on the *alborj. Hom* is Holy, he has a golden eye and piercing view. *Hom* is the King of the Stars. His Castle has a hundred pillars; it is located in the Country of Victory. *Hom* blesses the Herds, He distributes and dispenses of the Waters, Rain. He gives Brightness, Light, nice days; his garment shines of Holiness. He as crushed by his two feet of the Serpent. He second *Tachter'* and *Barsom*' in their bounteous Works. Finally, He sings without stop of the Works of *Ormurzd'*. – See Soma below. (3)*

(E. B.) Tome 1, P. 410-412

Honover, Pelhvi. - Honover is a kind of ideal without forms, which precede *Hom,* second emanation which was itself followed by Zoroaster. Following the Parsi Mythology, Honovor or rather Ehonéréverihé' in Zend is an emanation of Zervan Akérène'. – Honover is also the primordial germ which gave Birth to All. Zend-Avesta, define It as So: "The Pure, the Holy, sharp-witted Honover, I tell it to you, O Wise Zoroaster! It existed prior to the Sky, Water, Earth, prior to the herds, before Man, before the Dews', Before all things." Therefore, this revered name was not only to be explained in Its essence to the Mages. The Vulgar, the Profane or Unholy could not know of this revered name under punishment of suddenly being hit with death or folly. Mischina' makes the same defense, punishment about the Merkaba'. Here is this Sacred Book passage: "It is Forbidden to explained to two people the History of Creation. Even to a single person the History of the Merkaba or the History of the Chariot which deals with the attribute of the unrevealed Being. However, to a wise man or clever man, it is allowed to entrust him the summary of the Chapters."

(E. B.) Tome 1, P. 416-417

(1) See, Langlois, Mémoire sur la divinité Védique appelée Soma, in **Mémoire de L'académie des Inscrip. Tome XIX**, p. 326 and following. Also look under "Libation" and "Potation".*

(2)* On Soma, Haoma, also see; Dr. Albert Mackey (1807-1881), "**The Symbolism of Sacred Plants,**" Publish in an 1868 edition of The Masonic Trowel.

(3)* On the Soma Plant also see Albert Pike (1872-1930): ***Indo-Aryan Deities and Worship as Contained in the Rig-Veda*** (1872).

Individuality and Personality /Individualité et personnalité', we confound much more in vulgar language these two terms, which in occult science have two well-determined meaning, sense.

- **The Personality,** it is the passing and transitory which the "Me" (the ego) array, endue, robe itself at each new incarnation and which forever disappear at the death of the individual.
- **The Individuality,** it is the longevity of life which surround our successive existences, likewise to the beans of a rosary, chaplet, which forms an uninterrupted suite chain from the first to the last bean.

As so, the personality dies and changes and what is individual never die and constitute this undulation which to the Buddhist start from the Nirvana to go back to It, after a series of ordeals and from successive transformations during the course of a Manvatara, Intuition.

(E. B.) Tome 2, p. 13

Mercavah, Mercabah, or Merkabah (1)*, Hebrew term which signifies, Chariot, a book of Light; it is a division of the Cabala; it is the organ, the vehicle by which Neschamah act. (It is also the Body of Light*, the 7 upper Spheres, Sephiroth of the Tree of Life, the hidden Temple).*

Tome 2, P.122

Picatrix, - A Famous Arabic Doctor and Alchemist, who lived in Spain in the XIIIth century. – His Works translated into Latin, into French, and from Spanish into Latin from the Original Arabic of 1265, existing in Manuscript at the *Bibliothèque de l'Arsenal de Paris*, Sc. A. N° 85 et 86 which include: *la clef des clavicules*'/ (*the key to the clavicles*); the characters of all the Genies, and Spirits, and the Seventy-Two Names of God with the correspondent Psalms, verses. – (*Bibliographie Générale des Sciences Occultes*, Paris, Chamuel, Éditeur, en cours de Publication'/ (Editor, Chamuel, "in the course of Publication," (1896)). **Tome 2, P.209**

***Soma*, (**Sanskrit). - A Liquor brought out of a plant named *Soma,* but which is the *Asclepias acida*. – We extract the Juice of this plant with sheep wool. The squeeze out Juice is receive in Wooden Vases, Vessels (*Koça, tank, receptacle*) in which, we leave it to ferment. Then we clear it up and serve it in cups, either pure or mix with water or milk. -The taste of Soma is at the same time mild and strong. It procures soft drunkenness which is beneficent if we relate to the Hindu writings. Since It communicated "Poetical enthusiasms and Heroic Force." However, if drunkenness is pushed further, it becomes a redoubtable Liquor. - *Soma* was Deified as "the First Born of Heaven and Earth.

Soma is the first inventor of Prayer and the First Legislator. Offering and Sacrificial Priest at the same Time, like Agni'. It is the Father and the prototype of Sacrificial Priest. Which is also as Agni', *Soma* has Celestial Forms: Sun, lightening, etc. - Savitry' is the miserly Guard of *Soma*. - With "rain", Soma enters in all plants to fertilize them, and according to the Poets, the Moon would not be beneficent to vegetation for it serves as a "Receptacle to *Soma." Soma* comes down from the Heaven with rain, we just said, but it ascends back by sacrifice. By its virtue, it does not only preserve Humanity from diseases, but *Soma* assures Humanity Immortality by infiltrating in the blood, an Immortal essence. *Soma* is thus a liquor otherwise as powerful as the *Elixir of life longevity*. We also said that *Soma* ascends the sky by sacrifice, but also arrives there by the Dead. - The taste of Soma is at the same time mild and strong. It procures soft drunkenness which is beneficent if we relate to the Hindu writings. Since It communicated "Poetical enthusiasms and Heroic Force." However, if drunkenness is pushed further, it becomes a redoubtable Liquor. - *Soma* was Deified like "the First Born of Heaven and Earth.

Soma is the first inventor of Prayer and the First Legislator. Offering and Sacrificial Priest at the same Time, like Agni'. It is the Father and the prototype of Sacrificial Priest, and is also as Agni', *Soma* has Celestial Forms: Sun, lightning, etc. - Savitry' is the miserly Guard of *Soma*.

(1)* Furthermore, suggesting to read, **Aleister Crowley's Secret Temple**: The Seven Palaces & the Work of the Chariot, by Alrah Fraser, 2014. The main feature of the system is a **Temple** with 7 palaces.

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It is Agni’, who brings *Soma* to the sacrifice to drink the Liquor of His Name. In the Hymns, *Soma* often figures as a God Allied to Indra in Combat, consumed in Honor of this God; it is only by the intermediate of Agni’. It is in the drunkenness of *Soma* that Indra accomplishes His exploits, for this liquor increase the power of this God. A Hymn invokes Indra as a Great Drinker: “Drinking *Soma* has become a general passion”, it adds. The Rig-Vêda tells us that, “*Soma* is divine butter, milk, the essence of the sacrifice. By It the Ariah as numerous families and by them he obtains the relic of the defeated enemy: Gold, Horses, Cows, and Human.”

As so for Indra, who *Somâ’* is the husband or lover of Prayer, who is the Bride of God, “which seduce him and makes her fertile.” The figurative representation of this God is divers, cause numerous texts attribute to *Soma* analog benefits to those of the other Gods. Also, we see him, sometimes as a bull, a horse, or as a bird. It is then the mythic persona of the generator who can represent under one or various forms: Sun, Lightning and the sacrifice drink, beverage. See; “Hom, haoma.” **(E. B.) T. 2, P. 308-311 (1)***

Complimentary Excerpts From; Dictionnaire René Guénon (1886-1956), also known as ʿAbd al-Wāḥid Yaḥyá, **from** Jean-Marc Vivenza**,** *From p. 180-181***:**

- Graal’/ - Grail; The Holy Grail is if we refer to Tradition, the Cup* which was used to collect during Crucifixion the divine Blood of Christ* during, which was also used for the Celebration of the Last Supper. Although it is Joseph of Arimathea that conserved the Cup of the Last Supper, and then presenting it under Jesus Flank after the Spear blow by the Roman Centurion, so that the Blood and Water that poured out as a « Fountain of Immortality », would be preciously conserved. The Grail is thus, as such a Receptacle of Divine Blood, a sort of substitution of the Heart* of the Savior. René Guénon indicates, in addition, that the Grail is at the same Time, a Vase / Vessel – (Grasale)’, and a Book (Gradale)’ or (Graduale)’. An indirect way to Tell us that the Possession of the Grail requires a Reinstatement of the Endemic State in the Pardes’ or « Centre du Monde* ».’/ « Center of the World* ». These last indications being, if we want to take note, a Perfect illustration of the Primal Character of the Tradition which succeed The Grail Cup, authorising a narrow correspondence when we evoke of the « Knighthood of the Holy Grail »., with the eminent Traditional Role of the « Guardians of the Holy Land* ». Noticing beforehand that if the Legend of the Holy Grail was written in the 12th century, Its Origins, essential weaving, go far back. Since; we find some traces of this “divine role” of the Cup in the whole of the Celtic Tradition. Thus, much earlier than the Christian era.

(1)* Suggesting also reading up on these relating words and terms defined within the 2 Tomes of the present quoted Bosc Dictionnary: Abraxas (see p. 337), Agla, Harpakrat, Aoëris, Horus, Ma, Hermes, Anubis, Gnostique’/ (Gnostic), Barbeloth, Logos, Agnostique’/ Agnostic, Baphomet, Lilith, Astaroth, Beelzebub, Moloch, Chaldean, Rig-Vedas, Çiva, Yoga, Chakras, Cleopatra, Bélisama’/ (Belisama), Celte’/ (Celtic), Respiration’/ Breathing, Religion, Miroirs Magique’/ Magical Mirrors, Cardan’/ Cardano, Fabre Olivier, Cabala, Cercle Magique’/ Magical Circle, Ceinture Magique’/ Magical Belt, Botanomancy, herbes’/ herbs, Morgan the Fay, Merlin, Albert le Grand’/ Albert Magnus, Avicenne, Nicolas Flamel, Inconscience’/ Unconsciousness, Psychomètre’/ Psychometer, Psychique’/ Psychic, Fétiche’/ Fetish, Alphonso X, Libro del Tresoro, Philosopher Stone, Charms /Charmes’, Countercharms /Contre-charmes’; Clairaudience’; Clairvoyance’; Clairvue’/ Clearview, Siga’ / Minerva /’Minerve, Cleopatre, Respiration Breathing, etc., etc.

They say, report Guénon, that « The primal Grail was carved by Angels in an Emerald Fallen from the Forehead of Lucifer lost during His Fall ». This Emerald is not without remembering of The Third Eye* of Shiva*, that we call "Urnâ", it is to say the frontal pearl which procures the sense of Eternity. Guénon sees in this Link a mean of Perfect Enlightenment of the Symbolism of the Grail », and this by the proximity of resemblance between this Frontal-Eye and the Heart as the center of the integral Being to which the sense of Eternity is found attached. The Grail was then entrusted to Adam, but this One at his fall was dispossessed from it.

The Tradition tells us that it is Seth* that was able to grabbed It again and make It the precious Chalice. The Cup to be Transmitted until the coming of, and to the Christ. If the Legend does not indicate the different names of Seth successors, « Neither the how was assured in Its Transmission, Guénon writes, the Celtic Origin that we Recognize of, must probably leave to Hear that the Druids had taken Part of, and must be counted among the regular Keepers, Preservers of the Primary Tradition ». There is also in the Grail Legend an Authentic Transmission of Traditional elements and Druidism Initiatory, transmitted toward Christianisme'*/ Christianism, « This Transmission having been regularly practice/operated, specified Guénon, and whichever was the modality, those elements were since then Integral part of Christian Esoteric ».

At the death of Christ, the Holy Grail was Transported to Great Britain by Joseph of Arimathea and Nicodemus. It is from this moment which starts the famous epic tale of the Knights of the Round Table. We know that the Grail, finally, was removed, taken to the Sky /au Ciel'* or some say; transported under good Guard in « The Kingdom of Priest John », which in a sense or in another, signifies the physical withdrawal of the precious blood from the Cup, Its passage toward Interiority. This passage toward Invisibility due to the particular conditions of the Modern World, which indicate that the Grail cannot be Seen or Understood as previously, always present to those who are « Qualified ». It is Inaccessible to the Mass and Its Path must consequently be found in Its Essence, Spirit, and Truth*.

(René Guénon; - Symboles de la Science Sacrée' / - Symbols of the Sacred Science, Chap. III (3), « Le Sacré-Cœur et la Légende du Saint Graal' »/ - The Sacred-Heart & the Legend of the Holy Grail », Chap. IV (4), « Le Saint Graal'/ -The Holy Grail », Chap. XI (11), « Les Gardiens de la Terre Sainte'/ -The Guardian of the Holy Land », Chap. XII (12), « La Terre du Soleil'/ -Land of the Sun », Chap. XXV (25), « Les Pierres de Foudre'/ - Thunder Stones »., Chap. XLIV (44), « Lapsit Exillis'/ Lucifer Stone », Chap. LXXII (72), « L' Œil qui voit tout'/ - The All-seeing Eye ».) Also see; Chevalerie'/ - Knighthood, Celtes'/ - Celts, Coupe/'/ - Cup, Druides'/ - Druids, Joseph, Gardien'/ -Guardian, Oeil du Monde'/ - Eye of the World. From René Guénon.

- Haoma; (Iranian). Mazdean - [(Of or Pertaining to Ahura-Mazda, or Ormuzd, the beneficent Deity in the Zoroastrian dualistic system, hence, Zoroastrian.) - Webster's Unabridged Dictionary, Published 1913-by C. & G. Merriam Co,], Equivalent of the Vedic Soma*, and that arises, according to the Tradition of the « Fidèles d'Amour'/ - Loyal of Love », of the « Fontaine de Jouvence'/ - Fountain of Youth » (Fons Juventutis) which the Eaux'*/ - The Waters of are in reality those of the Drink / Beverage of Eternity. This Beverage or Haoma, is in close relationship with the Grail*, since this One is considered as containing the blood of Christ*. Which, in Reality, is also a Beverage of Immortality. According to the Persian Tradition, we originally distinguish two kinds of Haoma, The One who is White was uniquely harvested on the « Sacred Mountain » (Alborj), and the other Yellow which was used to replace the first at the moment the « Iranian left their primitive Habitat. » Guénon sees in these two Haoma, a kind of Symbolisation of the « Two successive Phases of Spiritual Obstruction which produced itself gradually throughout the different Ages of the Human Cycle ».

(Le Symbolisme de la Croix'/ - The Symbolism of the Cross, Chap. IX (9), « L'Arbre du Milieu'/ - The Middle Tree », and Le Roi du Monde'/ - The King of the World, Chap. V (5), « Le Symbolisme du Graal'/ - The Symbolism of the Grail », Chap. VI (6), « Melki-Tsedeq' ».) P.188

Also, see; Graal'/ - Grail, Soma, Wine /Vin'.

GENERAL OVERVIEW AND COMMENTS TO THE ERNEST BOSC TREATISE ON HASHISH. *

The importance of Hashish as a therapeutic means is well recognized, but Hash usaged is not currently widespread. Of all the Psychic Substances, hashish in consideration is the most important and the most harmless, if one known or learned to be used it, without abuse.

No doubt the properties of Hash were known of Homer; We have seen that the Beautiful Helen he wrote about could not have used under the name of Nepenthes(1)* any other thing than Cannabis to dispel the Grief and Pain of the son of Ulysses and his young Companion.

We have also seen some of the Parties which held, celebrated for many, many years the *Old' of the Mountain*; there is a place here to understand, how the Head, Chief of the Assassins operated to Fanaticized His *Fedavi* (sacrificed) or *Fadaoui* (siccaires'/ siccares).

We have already mentioned Marco Polo in the First Chapter of the Treaty; Here, we will record another passage from the book of this Venetian Scholar.

« At the Center of the Assassins Territory, he said in Persia, at the Alamut in Seria, at Marziat, there were places surrounded by walls, within delightful Gardens, in which we found everything that could meet the needs of the body and the whims of the most demanding sensuality; flower floor beds, fruit trees bushes, with a water channel cut in between, lawns shaded and verdant meadows, on which sources of whitewater rustled under steps. Groves of rose bushes and trellises of vines adorned with their foliage, the rich lounges, as kiosks of porcelain, garnish with Persian rugs and Greek fabrics.

« Delicious drinks were served in Gold, Silver and Crystal Vessels cups by young boys or girls with eyes black and deep, like those of Houris', Divinities of the Paradise which the Prophet promised to the Believers.

The sound of harps blended to the singing of birds, and melodious voices united their agreements to the whisperings of streams. Everything was Joy, Pleasures, Voluptuousness, and Enchantment.

(1)* Also see, Dr. Georg Freudenstein, 1841**, "De cannabis sativae usu ac viribus narcoticis":** "Haschisch" and Homer's Nepenthes, p. 27-28. Also see **Cannabis and Cannabinoids: Pharmacology, Toxicology, and Therapeutic Potential**. By Franjo Grotenhermen, Ethan Russo. 2002.

« When he met a young man gifted with enough strength and resolution to be part of His Legion of Assassins, Séïdes', Minions or Murderers, the Grand Master invited him at his Table, intoxicated him with the plant called *Hashish* among others*, and then the candidate transported in His Gardens. At awakening, He believed being in the Paradise of Mahomet. The Women, the Houris', contributed even more to increase this illusion. When One tasted to satiety, plenitude all the Joys which the Prophet promises to the Elect after his death. When by these sweet voluptuous delights and by the generous vapors of sparkling wine intoxicated. He fell back into a kind of lethargy; he then got carried out these enchanting Gardens, and after a few minutes, standing with his Superior who is trying to persuade him that he has had a *Heavenly Experience, a Celestial Vision*. That it was indeed Paradise revealed which offered to his eyes and that he has had a taste of the ineffable enjoyments reserved to the faithful, believer, who have sacrificed their lives for the Prophet and His Holy Law. »

Von Hammer (1) and Silvestre de Sacy (2) have confirmed the account of the Venetian Scholar Marco Polo (3)* by these curious enough details.

Thus, the First of these Authors tell us that:

« the *Ambassador* to the Emperor of Germany was on a visit at the Alamut. The *Grand Master* wanted to give the Emperor an idea of His Power. So, they walked onto the Terrace overlooking the Fortress Tower. Of a Word, the *Old' of the Mountain* Order a *Fedavi* to *rush off* and *Jump off* from the top of the Fortress Tower; the Unfortunate rush starts Jump's and brakes his skull from the fall on the rocks at the foot of the Tower.

(1) Joseph Von Hammer (1774-1856) In his, *Histoire de l'Ordre des Assassins'/* (*History of the Order of the Assassins*. Also see; *Mysterium Baphomtis Revellum*, 1818*).

(2) Dr. Antoine Isaac, Sylvestre de Sacy (1758-1838), In, *Mémoires de l'Institut'/* (*Memoire of the institute*), t. XV. Also See, *Chrestomathie Arabe'* (or Translated *Excerpt from various Arabic writers into French*). Volume 1, 1826.

(3)* On the Old' of the Mountain and the Assassins, Also see, - *Histoire pittoresque de la franc-maçonnerie et des sociétés secrètes'/ (Pictured History of Masonry and Secret Societies),* 1844, p.347 and following pages, By François-Timoléon, Bègue-Clavel (1798-1852).

Some of the Men bending over the Tower niche to contemplate the debris of the mutilated Victim. The *Old' of the Mountain* pose look at another one of them, make a sign, gesture, and a new Body falls to his death below into the Abyss. »

By the lines which precede., we see passive obedience to the Orders of a Single Individual, taken to the extreme. It is the elevation of murder, assassination, to the rank of the instrument of Government. Please read the Arab chroniclers to see how many justified our lyrics, as found in these thousand Writers traits of dedication also blinded as those that we have mentioned, from *the Old' of the Mountain*.

Explaining this devotion as Pasquier told us (see, Chap. I p. 22'/ p. 16), these young people hoped to Conquer and Possess for a whole Eternity, the *ineffable delights* that they had already Tasted.

We then mentioned numerous Authors, who gave recipes or indicated processes to create illusions, communicate with Spirits or reveal the Future. Then we saw the *Chemist Davy* breathing vapors. Anesthetic, Nitrous Oxide; Hashish, thereby, led him to Opium, and Ether. Finally, it gave him the idea of using it as Anesthetics.

After the Nitrous Oxide, Nitrogen or Laughing Gas, which nowadays use without being too well known. Primarily in Dentistry, which did give it up, we also say that it is used as an Anaesthetic, we recognized Ethyl Bromide as less dangerous than Ether and Chloroform; This Anesthetic is much use by English Surgeons.

A French Doctor, Mr. Lébert, a correspondent of the Academy of Medicine, wrote a Pamphlet entitled: *Des Accouchements sans douleurs par l'emploi du bromure d'éthyle trichloré'l* (*The Painless Deliveries from the usage of the bromide of trichloride ethyl* (a type of trichloroethylene)).

The use of Chloroform is also quite widespread. Indeed, when we know to handle this substance, Any serious risk can be avoided with a few precautions. Despite this, although Doctors prefer to use sulfuric Ether because they consider it less dangerous, its action being less prompt, however, somehow it is necessary, its handling is quite difficult, and it is administered using a special device. Back to Chloroform, we add that you must use one that is chemically pure, and monitoring during the operation, with the most care.

When breathing Chloroform; they must even redouble their attention if one is dealing with people who have diseases of the heart or lungs (heart and lung);

Finally, and this is Elementary, we must only Chloroform fasted people and make them lie on their back!

Despite the wise precautions, accidents can still happen; we can remedy promptly to this using artificial respiration, and with rhythmic tractions of the Tongue (1).

Moreover, all temperaments do not experience the same effects, and narcotics and anesthetics were more or less acting on the sensitive natures. We have experienced very differently on various topics that we have covered in our study. So, we wanted to experiment with the highly sensitive effects of Alcohol, of the fresh Kola Nuts and Coca. We did macerate these plant products in Alcohol at 90° degrees, and then the product has been mixt in a five years old Grenache wine.

Here are the results produced by the absorption of two small glass of liquor:

1 ° The feeling at the top of the skull, like hot and disturbing smoke;

2 ° Like a circle clutching the head at the height of the eyebrows; the circle seemed to the sensitive to have two centimeters in height;

3 ° Pain at the back of the head, to the cerebellum; this pain is more painful and more persistent than the above sensations; It lasts three minutes;

4 ° The cerebellum pain decreasing; however, it seems to split and stand on each side of the head, temples;

5 ° These no longer feel anything, a slight return to the cerebellum, then painful sensation (fatigue and burn) on the spine below the shoulders in front of the epigastrium. This pain lasts three to four minutes;

6 ° Slight contractive pain on the skin of the abdomen (peritoneum) and extremities (hands and feet);

7 ° Hot flashes at the same extremities and to the face;

(1) For rhythmic traction, pulls, see; Le Livres des Respirations'/ (*The Book of Breaths*), E. B. 2nd Edition, page 50.

8 ° Return of the first sensation, but much weaker; Finally, the general heaviness of the head persistent about two hours after the absorption of the glass, even after having had a light lunch of the rest.

Now let us Study the best method of administration of Chloroform. We will not advise using a special device which exists for this purpose; we have just seen that the real Practitioners employ it little; they prefer much to use the following Method, which is the simplest and the most common, also because it is Mastered directing the Operation from leisure.

Pouring a few drops of Chloroform on a handkerchief which is maintain ahead of the nose and the mouth of the Patient. The liquid evaporates, is volatile easily, and the patient breathes vapors entering imperceptibly into the economy through the respiratory tract. It renews the liquid as evaporation; It usually takes fifteen to eighteen minutes to put the patient to sleep, but one can conveniently extend anesthesia, an hour, an hour and a half, and up to two hours and sometimes even more. However, we have observed, that it is always dangerous to exceed those time; should not extend to this operation, it is better in all cases to operate quickly. Moreover, it is hardly in hardworking, outstanding deliveries, that is extended anesthesia, although it greatly disturbs regular work, the normal work of the parturient, paralyzing too often painful efforts, we want it to well, but essential.

We, therefore, in Childbirth, use very little or none of this very soberly anesthetics, whatever they may be, and especially not to use chloroform.

Here, we present this observation because, in recent years, the abused in many circumstances of this anesthetic was notice.

Afterward the use of hashish as an anesthetic, we saw that hashish (1)* used as a narcotic for stupefying and idiotized the Princes of Blood.

(1)* Also see, – **Le Hachich**', "Essai sur la Psychologie des Paradis Éphémères'"/ (Essay on the Psychology of the Ephemeral Paradises), 1905/09. Raymond Meunier.

They were absorbing for this purpose a liquor wherein it was hashish and poison-nut, at Monte-Carlo, once we vaporized in the air of the game rooms narcotics, we gave it to drink to unwary players, who, having a dry throat, requested a glass of water (1).

When the Amazement Stupefaction is pushed too far, it comes to what the Arabs call *Keff',* Kief, Kif or Fantasia: This kind of voluptuous stupor, which has no connection with the intoxication caused by wine and leaves well far behind the one caused by Opium.

By extension, this Kif (2)* means in Arabic a mixture of flowers and leaves of hemp, see the above footnote (1), on page 100 of the present Treaty (p. 80', 3rd 1907 French Edition).

In the Second Chapter, we Study the precious Plant; we point out the danger of sleep from a hemp field. This reminds us of the fact that we read in the divination-rod (3). « Lennert (4) tells that apprentice Apothecaries, that are not made to the smells of drugs, fail point to fall into a deep sleep whenever the vapors that come off (Emit) the liqueurs that they distill to opium and dormitories compositions ascending them to the brain by the nostrils. »

Amazing vapors of hashish were known from Herodotus, as we have seen.

In the same Chapter, We have said on the absorption of Hashish in various Forms.

The Plant in Nature though less use than its preparations, however, common to some lands, as in Algeria, Egypt, Tunisia and Turkey; Smoking of the classy like Tobacco, either alone, or mixed with some other Substances.

(1) See on this subject: *Histoire des crimes de Monte-Carlo*'/ (*History of the crimes of Monte-Carlo*) by J. Marcus de Vèze crimes, One Volume in-12, Paris, Vanier, Editor.

(2)* "Moreover, *Kif* is phonetically likewise to the French word keff, Kief, used by the Hashinshin Club Writers Poets among others. Kief, which is also described as a compound of pure Female Hemp Plant Pollen, compounded as the finest of Hash, or describes the most pleasurable of intoxications."*

(3) La Baguette divinatoire de l'abbé de L. L. Vallemont'/ (The Divinatory Rod, Stick of the Abbé de L. L. Vallemont), pp. 83-84.

(4) Lennertus, lib. VII, part. VII, Cap. 1.

We have seen that the Hashish known in Turkey and Anatolia named Esrar, is consumed in these Countries in the form of Syrups. Often added to Aromatic and Aphrodisiac Substances; in the same Countries, we smoke it at the weight of approximately 4 grams pellets made with a paste of slightly roasted Esrar and strong brew coffee. We know that the coffee and tea are hurrying and develop the effect of hashish, regardless of the rest of the absorbed preparation.

It seems that smoking Hash frees One from Rheumatic Pains.

After the consumption of Hashish as Tobacco, we recounted the various preparations known under the name of Bang, Bhang, Bangie, Benghie, Benj, Bueng, Mojusck, - Modjoun or Madjoon (1), Mapouchari, Assyonni, Teriaki, Teriyaki, Theriac.

Finally, Jams, Jellies, Dawamesch, Dawamesc or Dawamesk, Dowam Meskh* (a musky drug which is a fatty extract), Onguentiforme'/ Balm, paste preparation, tenacious, greenish yellow colored, with the flavor and nauseating smell of butter and Hashish, all at once. Take in black Coffee Dawamesch, or as dumpling at a dose of 2-4 decigrams.

Dawamesch as an Electuary consistency; There are two main brands: Constantinople and Alexandria, both brownish in color, the smell and flavor which are not unpleasant. Dawamesch, we have just seen, is a *fatty extract*, to which has been added sugar, pistachios, almonds, spices, including musk, which makes to gives it this name to the preparation. Finally, to make it an aphrodisiac, Orientals add to it some Cantharis powder.

We take to the dose of 2 or 3 decigrams or more, either in the form of bowls, either diluted in black Coffee; and, depending on the individual temperament, the action manifests itself after half an hour, to an hour and sometimes even to greater laps of Time.

We just said Dawamesch might contain Aphrodisiac Substances.

We must admit that in the Orient we commonly Use and Abuse these because they abuse of the pleasures of Love.

What would Be an Orient without women? For the rich Oriental, it no longer would be the Orient; and abuse of one necessarily leads to the abuse of others, to say to Aphrodisiac Substances.

(1) The Madjoum of the Arabs of Algiers is a mixture of Hashish powder slightly roasted with Honey.

Let us face it. Moreover, it is that, our Western Civilization, in recent years, as the search for all kinds of Aphrodisiacs. The spirited Mercantile Spirit have even tried to invent a drug to give muscle to those who, for whichever cause, lack muscle. However, they had to have at least have a good reason, otherwise a good motif, at least good ground, by presenting a drug intended to lengthen human life.

They had to invent an Elixir of Life.

What a rich Gold Mine, inexhaustible, if only we could achieve this Goal!

Indeed, Man, who does not know of what Is of the life of the *Hereafter*, has always sought to extend his miserable life. Which mostly none treats like an old rag. To what some answered: Rag, rag as long as you want, although, my cloth rag is precious to Me, and very expensive even. I also know what I have here on this *poor little Earth,* and ignoring absolutely of what I will have in what you call the *Hereafter*, the *Far beyond*, that, or another Invisible, Astral World or whichever.

As so, such is the reasoning views of Materialists.

Moreover, even the good Doctors, always on the lookout for customers who are often waited on, or who do not show up at all sometimes. Sought to engineer something that could lengthen the wire of their life, as Roger Bacon (circa 1219/20 - 1290) says, and adds: « Holding off Death which comes in slow steps and causes the simple dissolution atrophy of old age. This is a subject which no Doctor has treated in a manner which response to its importance .»

About the *Elixir of Life*, Roger Bacon reported in his letter; *les Prodiges de la Magie*'/ (The *Prodigies of Magic*)*,* amazing facts for example: A Peasant tilling the fields found a vase of gold containing some liquid, believed to be dew, but having washed his face and drinking some, he found himself renewed all of a sudden of body and mind and become good and wiser of Bouvier. The Peasant became a bearer of the King of Sicily. He also said that, according to the testimony of the letters of the Pope, a German captive among the Sarrazins received an Elixir that prolonged his life beyond five hundred years. King Sarrazin, which the captive had received from the great King of the ambassadors who brought him the elixir. Finally, he cites the case of Artephius « which glorified to have lived one thousand twenty-five years, thanks to his occult knowledge. »

Although, how many have sought remedies, powders, bowls, and opiates, as rejuvenating life longevity elixirs, "to lengthen this String, Thread", all so short of Life!

Also, every day we see arise a new wondrous discovery, and this since long ago, without going back to the most ancient time of Rome. We will say that the Old Patricians which could no longer enjoy life, who could no longer engage in debauchery, took after the advice of their doctors, taking baths of human blood, baths of blood extracted from young and vigorous slaves, to comfort the weakened temperament.

This example is of the "most shameful cynicism" that has ever recorded Civilization; but also, of what a beautiful Civilization, that of the Roman Civilization!

We recommend on this subject to read *l'Histoire Nationale des Gaulois'*/ (*the National History of Gauls under Vercingétorix de Bonnemère*), 1 vol. in - 8 ° illustrated. (Ernest Bosc de Véze)

Let us no longer talk about these famous Romans and arrive immediately in the 17th century, in which a large number of sick and old folks sought the rejuvenation and strengthening of their bodies in the transfusion of blood.

Denys, (Jean-Baptiste, 1643-1704), a famous Doctor of the Faculty of Montpellier (was the personal physician to King Louis XIV)*, came to Paris in 1667 to practice with the help of Emmeretz, blood-transfusion as a Universal Panacea.

They then saw fabulous expectations in this process. It is the Dr. Pellagat who tells us in his Notes on the *Macrobilique*'/ *Macrobiotic diet* of Dr. Hufeland (1762-1836), but soon the calm became, and nowadays the transfusion has fallen in complete oblivion. It is rank among the great and countless medical utopias that have had some success by mode and nothing more.

Moreover, why is a man so weakened? It is because his Nervous System is debilitated. So, it is the Nervous apparatus and not the blood which is but only the intermediary means, which creates Life. It is this which is the essential piece of the transmission mechanism and exchange between the living beings and his surrounding environment: the *Astral Fluid.*

The Nervous Apparatus is, as Claude Bernard (1813-1878) a French Physiologist and Historian* called it, the *Grand Physiologic Regulator /le Grand Régulator Physiologique'*; It is the movement, the spring of the Human clock; also, that when it stops or is about to stop, there are only one means to hold it into tension and running. To render the tension normal there is only magnetism, the *nervous impulses /influx'*, it is to say; the nervous transfusion, otherwise as powerful as that of a blood transfusion, this only accounting for the inconvenience and not of a single advantage.

Also, the inventors, the Black Mages, to give a pick-up, kick-in to the nervous apparatus, has created a host of more or less messy ingredients, which all Act as Aphrodisiacs. Dr. Paul Constantin (1862) invented *Cerebrine'/ Cérébrine*, he but found the rest of his process thereof through the work of Paracelsus, likewise, to the modern Metallo-therapists /Métallo-thérapeutes', which does reproduce in large part the ideas and data from the Great Alchemist. (In the late nineteenth, early twentieth centuries, a drug against migraines was sold in France under the name of Cerebrine Fournier, which contained cocaine, theine, and analgesic.)*

The Dr. Hippolyte Baraduc (1850-1909), author of a book on the vital fluid, rereleased as virtually the spirit of life of Paracelsus. This doctor was able to measure using an instrument the *inhale-exhale* of the "Spirit of life" of Paracelsus, the "*Neuric force" /la force neurique'*, the vital fluid of our modern physiologists.

The Drs. Barth of Montpellier and Chauffour also considered this vital fluid, which Dr. H. Baraduc encrypt the dynamism or better dynamics.

Dr. Brown-Séquard, Charles-Édouard (1817-1894), who died a few years ago, with His testicular injection of Orchid liquids. *Enfin Nerveux'/* (*Finally Nervous*), (3rd Edition), which only reproduce an experience of Paracelsus; only the last worked in the interest of pure science. While Brown-Sequard worked only for the purpose of profit and not speculating on a bad passion of man; also, did he practice, without doubt, the Black Magic Art (1).

(1) See what is said in Chapter VIII, page 119 and following, in Bosc, *la Psychologie devant la Sciences et les Savants*'/ (*Psychology before Science and Scientists*). 1 vol. in-18. Paris 1894.

This Industrial Physiologist or this Industrialist Physiologist, as we would like to call Him (1), has well changed the name of his drugs, Shuch not to frighten away the prudish Spirits, in his beautiful, third edition, revised and corrected. Call them nervous liquids; these liquids are no least pulled than from the place where their pulls. Therefore, by assimilation of generating forces which Dr. Brown-Sequard claims to give and give indeed (but only for a while) giving forces to decrepit old men.

Moreover, Brown-Sequard has not invented anything: we find in Old Grimoires of Black Magic the description of this process, it was pointed out even how to get liquids and the specific location where must receive them.

Mme Montespan, this charming lady, better held than a Genuine Lady, did administrate this liquid Orchid to Louis XIV (2) in order to fix the loves of the fickle King. The process was said to be from the Abbot Lesage, de la Voisine, and de la Brinvilliers. It was a good time, during which its Rejuvenated Lovers and where we also got rid of missing husbands ... of complacency.

In recent years, abuse of hypodermic injections, supposedly reconstructive; It pretended to the upbringing of the human machine and specially to beat the currency on the foolishness of his neighbor.

In all this, we aim to focus on this purpose: making to assumed to the elderly that we could give them muscle, of the spring which they lacked. It was absolutely a lure, because, before giving any muscle, it would have to give youth to allow the excesses and the fatigue which can bring to support the dirty hypodermic injections momentarily.

The Elders have or do not have muscle; If they have, so much the better for them, they can act as Young folks; If they do not, it is so much worse, they must stay quiet. We cannot be, and, or have been.

(1) The example of the Pastor was most disastrous. This is a true industrialist who sold Worldwide of more or less attenuated *virus cultures*, although he made considerable income, and yet we vote to the Director of this factory of retirement lifetime pensions reversible on the head of his wife and his children! -See our Volume on ***Vivisection***, Chap. IX, X. Chamuel, Paris, Editor, 1894.

(2) See On the Subject, *les Chroniques de l'Œil de bœuf de Touchard-Lafosse*'/ (*the Chronicles of the Beef Eye of Touchard-Lafosse*), 4 vol. Paris, 1842.

So, (moreover, this is where our conclusion for everything about Aphrodisiacs in the General end), in Testimonial, Orchid (*Botox*), Nerve Hypodermic and other Injections are unhealthy and more, dangerous to the Physical and Psychic. Also, should it be banned as a harmful thing, as a public bastardization calamity.

After Dawamesch, which is the Greatness of Aphrodisiacs *excipient*. We have only seen a few Haschichéens'/ Hashishin, Hash-Users drink, hollistic water from the *distillation* of Hashish. Although, it is, as we said, like small beer, because the distilled water of hemp has no amazing action. However, it is prepared with the infused plant and added to the decoctions and various strong drinks.

With Chapter III, we Studied the effects of Hashish on the Body, we mentioned the Opinions of various Writers on the Subject, we have seen Théophile Gautier tell us the sensations he experienced in one of his *Haschichéennes*'/ *Hash-induce* experiences;

Finally, one of our old acquaintances, Mr. Giraud has initiated-us to *the Art of Varying the Effects of Hashish*. However, the article lays a solid foundation for Three different drinks which varies the effects of hashish, Alcohol, Coffee, and Tea. However, not boarding the various natural juices as Homemade Lemonade, Cranberry juice, Apple, Orange, or various juices and leaves room to expand on the subject studied.*

After the above, we leave more than enough to Study the *Fakir's Herb* to its triple point of view, Physiological, Psychological and Pathological; Read in Chapter IV. Although we will add here that from a Therapeutic standpoint, we find that medicine has not pulled all the benefits, it could pull of hashish in the Art of Healing, mainly its active principle of *Haschichine*'/ *Hash-oil*.

Although, Dr. Aubert-Roche was the First already long ago, more than sixty years now. Having attracted the attention of his colleagues on the therapeutic applications of this product. Thus, we read in his book on "the Plague or Typhus of the Orient" the following lines: « I notice that the substance to become very useful in Medicine; I believe that this is not a drug to neglect. Those of my colleagues that will experience with it will recognize its therapeutic value quickly, either in treating, dealing with the *plague* or *other diseases*. »

Using *Haschichine' Tincture*, which heals Asian cholera. A French Doctor, Dr. Willemin, affected severely by cholera in Cairo in 1818, found himself in a desperate state. He would have been ripped, yank off from Death by using Haschichine.

He also made a communication on this subject and *Haschichine' Tincture* at the Academy of Medicine, and here is how the Union of October 17, 1848, reported: « Mr. Wilmin* drew particular attention to the Academy on a drug he experienced, and he got great results, although, it was administered in the most serious circumstances. This remedy is Indian hemp (Cannabis lndica) extract, not gross hashish. However, it produces more or less unclean concentrate, but the active principle of the plant isolated by a French Pharmacist of Cairo (1)*.

M. Willemin* administered it in a solution of alcohol at a dose of 5 grams per 10 drops (2). He gave first 12 to 15 drops of this tincture representing 0.06 to 0.07 in active principle to Four subjects whose States were desperate.

The Patients died; with one of them, which the pulse, faded lifeless, has nevertheless been noted.

Mr. Willemin then administered similar doses - to three patients, whose State were less severe: all three healing. Finally, the drug was given to three subjects arrived, so to speak, into their “last extremity” (orifice). This time, the doses were increased, and the sick healed, all three of them. The last was none other than Mr. Willemin himself, who took up to 30 drops of Tincture (3)*, it is to say. 0.15 of the active principle. The members were cold, so as the tongue, complete cyanosis (4), very weak pulse; shortly after taking medicine, the reaction stands.

(1)* The name of the Pharmacist who is attributed the invention of Haschichine'/ Hash-resin is Gastinel (1848). M. Joseph-Bernard Gastinel, (Pacha) (1811-1899), was a French Doctor, Pharmacist, Researcher, and an Honorary Professor at Cairo Medicine School, who also receive French Legion d'Honneur in 1869 by The French Emperor Napoleon the Third, Imperatrice on a Visit to Egypt. Also see, Antoine Barthelemy Clot (1793-1868), who was a French physician from Montpellier who sails to Cairo in 1825 known as *Clot Bey* while practicing in Egypt notable as the first patron of Dr. Gastinel in Egypt.

(2) The dose is simply too low; we must simply double it.

(3)* Also see, Dr. Hermann Adolph Köhler (1834-1879); “*Köhler's Medizinal-Pflanzen, Atlas zur Pharmacopoea Germanica”* (1882, 1887), Otto, Wilhelm Thomé (1840–1925).

(4) Blue or even blackish coloring of the skin.

Having read the above, Dr. Moreau de Tours, in a letter sent to the *Union Médical'/* (the *Medical Union)*, October 19, 1848, said hashish should be tried in cholera and gives the following five reasons:

« 1 ° Because it is, more than any other medicine, proper to prevent the prostration of forces, to turn on the principle of life, while seeming to throw his last light;

« 2 ° Because that already in an ailment that is not short of analogous to cholera, it seemed as real effectiveness;
(This is, the best of all reasons).

« 3 ° Because the experience of has already said a few words in favor of its beneficent action;

« 4 ° Because its use, cannot be hazardous, dangerous; even by raising the doses well beyond what is necessary.

« 5 ° Finally..., although, I will stick to the Four reasons that I have just listed, without adding a fifth which has its value, and that would consist to say that we have nothing better to oppose the terrible epidemic. »

In summary, Hashish or its active ingredient *Haschischine*' which have rendered excellent services to Therapeutics against plague, Tetanus traumatic (1).

Even though plague condition has often resisted to all kinds of medications, these same substances were very beneficial in the treatment of numerous *neuroses*. Finally, against the Asian *Cholera*, as we have just seen, and, however, despite all these advantages, Hashish is still used by the Pharmacopoeia to prepare drugs which the abuse of is, in fact, becomes unhealthy, either with aphrodisiacs or the exciters of the nervous system.

After the Study of the First Four Chapter on Hashish, which is the main purpose of our Treaty, we have given in Chapter V, a quick Overview of narcotic and sedative plants: Hemlock, Aconite, Belladonna, Digitalis, Datura, and Poppy.

(1) See. *Journal des connaissances médicales et chirurgicales'/* (Journal of medical and surgical knowledge), December 1847.

Furthermore, here below on the word "hashish" (1), it is its various preceding name with the Scholar attribution to the variation in the spelling of the commonly employed word. Also see p. 23 of the present Treaty On various Names for *Cannabis, Hemp,* in various Languages. ///

Then we studied the Morphinomania and the Opiophagie'/ Opiomaniac with the importance that deserves these two large and dangerous Passions. We have indirect connections between the Morphinomaniac and the Opiomaniac. These reconciliations had other reason to be that one and the others are in situations similar or identical; these defeated two fall one and the other into exhaustion moral and physical; After a few years, they are only human shadows, and they succumb miserably.

Today (end of October 1905) instead the concern was at the outmost Top, of the threatening progress made unto the health of our staff and our soldiers in Indo-China, of the deadly habit of smoking Opium.

The Government did send a confidential pamphlet to the Lieutenant-Governor of Cochin China to warn the Public Service Officials Opium smokers, will be, after the notice of the Board of Health, immediately dismissed from their Jobs and embarked for France. We have already practiced some despatch.

(1)* Here below from; *Pharmakologisch-medicinische Studien über den Hanf: Inaugural-Abhandlung*, by Georg Martius, Lepzig, 1856, are some different Spelling from and prior to 1856 of The word Hashish /"Haschisch'" with the attributed Author:

Haschischa (Ebn-Beithar); Assis (Prosper Alpin); Hasis (Leo Afric.); Charas (Ritter); Schihra (Russel); Chachich (Landerer); Chachach (Beron); Caschisch (Buchner); Chachisch, Chaschisch, Hadschy (Steege); Hatchy, Hatschynk, Hradschy (Brierre de Boismont); Hatchi, Ratchy, Haschys, Haschis, Hachisch (Mérat et de Lens, Moreau;) Haschich; Haschische (V. Hammer); Haschischah (Liautaud). (Haschisch, Hasheesh).*

Here indeed is what we read in a Newspaper of Var:

Toulon, May 25, 1906.

The Public Authorities are affected by the dangers of Opium reported for a long time by the Press and measures have been taken to Stop the evil epidemic. On the date of May 10, the Minister of the Interior advised Mr. the Prefect of Var that Dr. Gaston Thomson, Minister of the Navy, was concerned with the progress that is among some Officers in the Port of Toulon. The habit of smoking opium, and the serious accidents that could cause this deadly passion. The Minister of the Navy invited his Colleague of the Interior to study the measures that should be taken to remedy.

Following a Conference which took place between Mr. Bonnerol, Prefect of Var. First, Prosecutor of the Republic, and M. Briotet, Central Commissioner, it was decided that home visits would be made in two or three Establishments where notoriously operates the Opium trade. It is so the today, around 3 O'clock in the afternoon, Mr. Briotet summoned in his cabinet, M. Mr. Coreil, Director of the municipal laboratory, and Dr. Guiol, Coroner. Both members of the Commission of Inspections of Pharmacies, and asked them to attend at the same time Mr. Huret and Heyraud, Police Commissioners. Who would make raids in Two Houses of Notre-Dame Street and the National Street, as well as a Merchant of Hoche Street. These searches held under the Law of July 19, 1845, and October 29, 1846, on Poisonous Substances, Punishable from 100 to 300 francs fines and Two to Six months in prison, punishing anyone unless authorized to sells Opium. Legally Classified as a Poisonous Substances. At Ms. B., 19 rue Nationale, street, and Mr. P., 3 Notre-Dame Street, M. Huret discovered a fairly large quantity of boxes and jars, pots, of Opium, of which some were empty. There was also, in a Room a Smoking Den installed in the House with all the requirements of the exotic fashion. Among Mr. X. Commerce, also was discovered a quantity of the harmful, deleterious Substance. Everything was seized and put at the disposal of the Central Commissioner who cause the Opium collected to be deposit in the Civil Registry.

The Holders of this product will be prosecuted on a penalty basis.

Because the Morphinomaniac and Opium-Eaters, cannot dispense of their poison once they have contracted the deadly habit. In the course of this Booklet (1), we found that this is only accomplished due to the aid of *hypnotism* and the *mental suggestion* that we have been able to divert a Morphinomaniac of her passion.

We here give an excerpt page written by a famous Opium-Eater Author, which demonstrates the difficulty to cure this affliction vice.

Here is what Thomas DeQuincey (1774-1829) wrote:

« Renouncing to Opium was not by any means delivering me of anguish which were *fatal* to me, in the true sense of the word: however, on the other hand, to die because of *nerve horrors*, die by fever or insanity. There, then the alternatives which seemed to occupy the two roads which were open to me. Fortunately, I had enough firmness in Character to deliberately choose the party that would impose me the most suffering, but that showed me in the distance the expectancy to save myself permanently. This possibility realized I could escape the Opium... I was Victorious. You will not conclude from this word, Reader, that I found myself in the state of joy or exaltation... I felt no relief from remedies, except the Valerian ammonia Tincture. The moral of this story speaks to the Opium-Eater. It is therefore of necessarily limited interest. However, One can at least say this, that the outcome of my narrative proves: after using Opium for Eighteen years, after having abused for Eight years, that it can be waived off. If One is pretty happy to devote himself to this task with more energy than I did, or if there of a stronger constitution than mine, they will get more, and this cost them less. I think it will be so, and I do not claim to measure the efforts of others by mine. Wishing them more courage; I cordially wish them the same success. » (2)

(1) Chapter VI, p. 113.

(2) Thomas DeQuincey, *Confessions of an Opium Eater, (1821)*, 1932 World Publishing,(picture of Book cover at the end of the Treaty p. 337) */Confessions d'un mangeur d'Opium',* 1 vol. in-12, Paris, Savine, 1890, translated into French by V. Descreux, pages 300-301. *Suggesting to the Readers of relating interest the poems of *Kumbla Khan*, (Finalize in 1797, publish in 1816), by Samuel Taylor Coleridge (1772-1834), also *The Hasheesh Eater: The life of a Pythagorean*, (1857), by Fitz Hugh Ludlow (1836-1870), and also Jules Boisière (1863-1897) *Fumeurs d'Opium*, *comédiens ambulants, First Publish by* E. Flammarion, (1896). "Here I have opened wide a Door: Darkness, and nothing more". Quoted from J. Boissière (Opium Smokers) book cover, a quote from (E. A. Poe).

Finally, in Chapter 7, the Last of our present Oeuvre, we approached the study of *Plants and Magical Herbs,* which have played a significant role in Antiquity. These Herbs are numerous; which we had to deal only with the Principal Ones. Which is: the Holy Herb, Verbena so precious to the Druids, *the Elysiaur Hudal's* of our modern Britons; *Celandine, Knapweed, Hellebore, Heliotrope, Nettle, Periwinkle, Henna*, Mandrake, about which we will add the following:

« Those who have written on Mandrake or Womandrake say that its root or its juice, taken into a drink, cause a lethargic sleep. Of which Levinus Lemnius (1505-1568) (1) wrote that; while there was in his office a Mandrake Apple. Ever since I was never able to study because I immediately fell into a slumber. I could not avoid that otherwise, but only by removing the apple from my office. Afterward serenity and cheerfulness of mind returned, as it previously was. » (2)

Joris-Karl Huysmans (1848-1907) in one of his books (3) raises a question, which is of certain interest. Indeed, he wondered if a man has the right to get rid of suffering by the use of anesthetics: « who knows, he said, if the anesthetics that suppress pain from the Body, does not in-debt those who make use of them? Who knows if chloroform is not an agent of revolt? Moreover, if this is the cowardice of creature not to suffer, is this not but sedition? It is almost like an attack against the wishes of the sky, of the Heavens. »

We believe that there is in the above ideas great exaggeration issues; a man may well be born for suffering (this is no doubt to the Philosopher) He may be forbidden to fight for less suffering using the means and the various remedies. By placing us within this point of view, it is quite certain that man « almost does not commit an attack against the wishes of the Sky » by using anesthetics without abusing.

(1) See Levinus Lemius, in his: *Explicatione herbarum biblicar*, Cap II. (Lemnius, studied medicine at the University of Leuven under Rembert Dodoens and Konrad Gesner; and under Vesalius at Padua. He also traveled to Switzerland and England).*

(2) Abbé L.-L. de Vallemont (1649-1721), *la baguette divinatoire'/* (the Divination Rod).

(3) J. K. Huysmans, Volume: *En Route'/* (*On Road),* page 126.

Now at the point of its evolution, it is quite clear, that in seeking to lessen in himself the suffering, he retards the evolution and he will virtually replace the sharp pain, extreme suffering by a series of smaller, but more numerous and longer suffering. This seems a most certain fact; It is the arbitration of Karma, which would say the Theosophists.

If you dig this idea to Theosophical perspective, we can say that individuality, in the karmic point of view, having to purge a sum of given pain, can meet with the karmic law, either by atrocious sharp or short suffering, through some lesser suffering, but then occur much more prolonged suffering. The sum of suffering in both cases may then be equal, arbitrated if desired, and human will have thus accomplished the same sum credited for its evolution.

In the Last Chapter, we also Study in a long Nomenclature, mostly all the Anesthetics, Narcotics and many of the Magical Plants.

We have discussed the Solanums, which subject J. Michelet (1798-1874) (1) said that: « These comforting (Solanaceae), I would say, Asclepias acida, Sarcostemma (the plant pulp) which was for 5,000 years the host of Asia and its palpable God. Who gave happiness to five hundred million men, happiness to eat their God, this plant which in the Middle Ages called *Dompte-venin'* (*Vince Venenum'*), of which there is no Historical word record, in any text from our Modern Botanical Books. – Who knows? If in Two thousand years from now, they will have forgotten about wheat as well!

Many of these Plants are used in what is called *l'Onguent des Sorciers*'/ *the Ointment of the Sorcerers*, or Wizard; Here is what we found on this Subject, in the *Lycanthrophie'/ (Lycanthropy, "Werewolf",* chapter II) of Dr. Nynauld: « Among all the Simple Ones, which the Devil use to disturb the senses of his Slaves, the following seem to hold the First rank, which some of them have the virtue of putting One deeply into sleep, the others slightly less or not, triggering insomnia likewise. However, troubling nevertheless and deceiving the senses by various figures, images and representations, as so when kept awake or put asleep. Also, likewise Triggered by extract from *the root of Furious Morelle'/ Belladonna, bat blood, Hoopoe or Crest feather birds, Aconite, Berle, Sleeping Nightshade Belladonna, Ache, Suye'/ Soot, Petaphyllon, vulgar Acorum, Parsley, Poplar leaves, Opium, the Hyposciame, Hemlock, various species of Poppies, Hyuorye.*

(1) La Sorcière'/ (The Witch), p. 119 and following pages.

*The **Synochitide'** ones* make One see the shadows of the Underworld. It is to say, the bad, evil spirits; as, on the contrary, the ***Anachitides'*** ones who make the images of the Holy Angels to appear. (1)*»

From Dr. *Nynaud (2)**; the Three Kinds of Ointments (3)*:

The First that gives only dreams is made with fat, Ache, Aconite, Pentaphyllon, Nightshade, and soot. The Second kind is used by Witches to go to the Sabbath by riding their broom; Finally, the Third kind is given to the Witches by the Devil, « persuading them after that they will be anointed, they will be transformed into animals and will be able to run the fields. »

We will not give this last recipe in which enters very heterogeneous things. However, we will give a recipe to obtain Appearances. It is taken from the well-known Work of the Counsellor d'Eckartshausen (4); Here are the formula ingredients: « Pellets composed of Hemlock, Henbane, Turmeric, Aloe, Opium, Poppy, Mandrake, Assa-Foetida (Asafoetida)*, Parsley, all dried and burned. »

Against evil Spirits, evil Entities of the Astral World (5) according to the above author (the Counsellor von Eckartshausen) we must: « use of Sulphur, *Assa Foetidia* (Asafoetida)*, *Castoreun'* (Castor beans oil)*, *Hypericum*, with Vinegar. (6)*

(1)* "In the *Anancitide Hydromancy*, without distinction invited images of the demons they say. After summoning the ***Synochitide*** the shades of hell, she is bound to say he did." See, the Etymologies of Isidore of Seville (c. 560-636), Archbishop, Confessor, and Doctor of the Church, Liber XVI.

(2)* Nynaud, Jean (de), ***De la Lycanthropie**, transformation et extase des sorciers.* Paris, Millot, 1615.

(3)* For recipes also see; Count, Pierre-Vincent, Piobb (1874-1942), Formulaire de Haute Magie'; Chapter 17: The Usage of Psychic Drugs, translated in the post conclusion of the present Treaty, from page 200 to 212.

(4) ***Aufschlüsse Zu Magic***. – (Previews on magic.)

(5) Those of our Readers who would like to get an idea of the Hereafter life. Life on the Astral Plane, we advise them to read the remarkable Novel of Mrs. M.-A. B., *Voyage en astral*, *ou quarante nuits de dégagement conscient'/* (*Astral travel, or forty nights of awareness-release*). 1 vol. in-12 with a frontispiece, Paris, H. Chacornac, 11, quai Saint-Michel.

(6)* On the subject of "Astral Attack", Mind Games, Astral Vampirism in other words recommending as a source to the readers Dion Fortune's book ***Psychic Self Defence**,* but foremost as an updated and re-mastered work on the subject which covers the later work; ***Astral Attack & Defense*** from Marcelo Ramos Motta, translated to English by Monica D. Rocha with commentaries by Frater 939, Ray Eales, (2006).

Here we are at the end of our task, and we believe to have demonstrated the danger that is, in abuse of any Substances Sedative or Psychic in General; also, we have more than to formulate a few axioms which will summarize, the striking essence, of the whole which contains our Booklet.

I. - Hashish in small quantities is stimulating and inebriant; at high doses, it is a sedative and a narcotic. Moreover, its effects, depend on the temperaments of the user and are very diverse.

II. - The Oriental Haschichéens'/ Hash-user / Hashishin by Profession are constantly in a State of stagnation and imbecility.

III. - There exist an Art to varying the effects of Hashish.

IV. - Overuse of Hashish may usually lead to gentle delirium madness, but sometimes furious madness (psychoses)* depending on temperaments.

V. - Carnivores and fish quickly experience the action of Hashish; While Herbivores, seem indifferent, which proves in favor of vegetarian food (1).

VI. - The Opiomaniac and the Morphinomanes are absolutely in the same case as the Hashish-Addicts, but they sadly also have their body covered with disgusting ulcers and hideous tumors; they are to their peer like a subject of deep disgust.

VII. - The abuse of Opium, Morphine, Cocaine, Ether, Eau de Cologne'/ After-Shave, Botot Water and similar Substances. The abuse constitutes a slow poisoning, which leads afterward to fatality, to a gradual degrading of the human beings, especially the exhaustion of his intelligence.

VIII. - Psychic Substances are not Aphrodisiacs, as it is Generally to believe after a few months of use, they become anti-aphrodisiacs instead.

(1) See on the subject: *de l'Alimentation Végétarienne paru dans la Vie Nouvelle*, de Beauvais'/ (of *Vegetarian Alimentation, issued in, the New Life), by Beauvais*, (the year 1904).

Believing to have over demonstrated the Dangers there is for Humans (from the usage and or abuse of any substance)*. Taken away from their real purpose the products of Nature which we so liberally use to relieve our suffering and our pain. However, find passion without*, do not use them to satisfy your passions, because sooner or later Nature is always reset to its rights; and this in terrible ways!

The Houses of the Mad, the Crazy, the Tomfools, thanks to biomechanical overworks trends of all kinds (Stress*), they populate Themselves even more and more. The constant enlargement constant of insane Asylums is no longer enough; there are new Asylums which are built every Day. So, let us avoid, therefore, by all means, the Propaganda of Narcotics*, Psychic Substance abuse, by *shedding Light to the Subject*,* which in England, Germany and America produce incredible *havoc*; that it does not become the same in our Beautiful Country of France.

Which contributes to the extension of this scourge, it is reading a bad Books, a bad Novels. This is a real contagion epidemy of the most dangerous kind, because most of the Novels where there is a question of Morphine and Morphinomaniac are filled with errors, and they have this particular danger. Which is that although Author often has the appearance to deal with Scientific Viewpoint. What a Lure!

Obviously, these works have to some minds many attractions at least in form; also, many unbalanced women. Which their sickly state is constantly awakening new unwanted feelings, seek in reading them the opportunity to realize their desires. They are mostly Idle women, disgusted with life because they have often abused the pleasures. It is these women, mainly the demimondaine's Ones, who indulge in this defect of Morphinomaniac. Therefore, here is the pernicious influence of Contemporary Literature that creates weak minds or unemployed.

However, apart from this Literature, which is intended for readers of a certain rank, as what we called the people of the world. There are other books otherwise dangerous because they cater to the crowd, to workers, to people little scholared, over which they exercise, embed, very bad adverse influences.

Among these last books, some are perfectly dishonest: they do not hide the purpose they are pursuing: they flatter the imagination for a gainful purpose.

They may promote among their Readers bad passions which they describe under bright colors, deliberately forgetting to open the eyes of all these readers about the dangers from these terrible passions, which can make them run. Most of these books come from writers not having any tincture; we will not mention of medicinal, nor even science.

To Finalize: *In Writing the present Treaty which presently becomes an English annotated and expanded Volume for the Reader. We mostly have in View to Warn the Reader among other things against the new (synthetic drugs) as the opioid passions exerting such cruel *Havoc*, ravaging in all the classes of society, which hash, and cannabis can help the user recovery by down to earth passions and personnel growth.

*Furthermore, in the present Treaty, we will demonstrate in our post conclusion some later-on beneficial know therapeutic effects, and also possible side effects from the usage of potent Cannabis or Hashish dose, as amplified inner peace. Observing oneself from the other side of the Mirror, increase sensitivity, excess joys, and as a Revealer of the Subconscious Self, and the Spargyrical “Alchemist Gold”. ///

« This has been the real goal which we pursued by publishing this booklet; We have never had any other.

If we express Ourselves in this way, it is well, that many of our usual Readers have contempt and took offense themselves on the mobile which had guided us in our present Works. We gave it, in fact, to a friend’s Magazine Review. However, since the Director receives complaints about our study, we had to remove it Today. So that our work is not cut into pieces, shredded, but may be completed at a further day, we will say to which: *That Anyone who will find that we published an unhealthy, unwholesome, or an Evil work, cast Us the First Stone!*

We are almost convinced, of not being lapidated, stoned to death by our Readers or the Crowds, by engaging our Readers not to give credence or blind faith to the so-called *Elixirs of long life*, *and longevity*.

Therefore, we will tell them from the late Author Louis Dramard (1848-1888) that: « *Peace of Mind*, join to the remote isolation from the so-called pretended *mundane worldly pleasures*, and to the causes of vexations, disorder, and trouble, which itself, constitute the *Authentic Elixir of life* for the Alchemists. » (… within the Corrosive Chaos of existence.*)

Such is also, our humble Opinion.

As a Conclusion to the 1907 Third Edition, we will say: It was said and repeated to satiety, *ad nauseam,* (*the point of nausea*). Which the manifestations of the spirit, the Intelligence limited by our Physical form, where nothing is more wrong or false. Like the Reader may be convinced from the study of the present Booklet.

We have seen in the Treaty, in fact, that hashish and psychic drugs have for the result of enfranchising us in an absolute way of the limits of our Body. After taking certain one or whichever kind of these drugs. Intoxicated the human being may lose suddenly for a more or less long period (one or more hours) any feeling of Space and Time. We have seen this in many experiences that we have reported, related.

We also saw that from the room in which is located the Hash-User, away at incredible, fabulous, fantastic distances. Where man sometimes has the incredible perception of things; One can distinguish from one hundred meters away, the leaves of a tree, and that up to the extreme fineness of their best-kept fibers.

In the Domain of Time, under the use of Hash. Which makes one to captures every detail of One life. Since the earliest childhood, unto projections of old age, and all the experience events of his life. Viewed through the (by Introversion, retrospection, memories, flash, dreams)* Seer Brain, like in the space of a Flash.

Indeed, *Haschichéennes'/ Hash-based* experiments, where we almost enjoy the complete emancipation of boundaries, which expose our earthly living conditions and these results are not achieved from the drug. For it does not have Creatives Power, although, from the impact, it has on our Psychic Organism, Body. Thanks to this drug, our Mind, Spirit, is freed and flees away from the boundaries of the physical body. One, then can resume is natural functions, those for which created;
In this state of *self-externalization or trance,* (*introversion/extroversion, phases*).

We see things, cycles*, which we could not previously perceive, with our Physical Organism, Body. Also, we can say with reason, that the Physical "Man", Visible "Man" is but Nothing, and that the Invisible Man is the Whole, the Essence.

*"Finalizing note with a transl. quote from Damien Panerai, **Le haschich**', *de Rabelais à Jarry sept écrivain parlent du haschich*, 2003, Flammarion. "Cannabis is employed as medicine since millennium in China, cited among the sacred Plants in the Arthava Veda, a Pharonic food under Aménophis 1'/ Amenhotep the First 1,500 B.C., Hemp is known through Europe since Antiquity. Already at the IVth century B.C., Herodotus evoked its culture among the Scythes, who inhaled its smoke sitting around a fire.")

Furthermore, we have more than over shown and highly demonstrated in a Theosophical Booklet, which we refer to the Reader (1)* or any similar modern self-development books on Yoga, self-help, personnel psychology, Learning tools to know one's soul, subtle centers, guts, humbling positive attitude and personnel magnetics, empathy toward other and or sympathy, time to breath, realize, accept, grow, love, and learn to appreciate Nature, her air, her silent, her care among the lucid goodwill Individual and creatures as all the other beings which she nourish and host.*

****

TINCTURE OF CANNABIS INDICA*

"Cannabis Indica Tincture, added to the U.S. Pharmacopeia in 1851, was famously used by Queen Victoria to help relieve her menstrual cramps. Despite helping millions of people, it was removed in 1936 after prohibitionist Harry Anslinger (formerly assistant commissioner of the Bureau of Alcohol Prohibition) used racist fear-mongering to pressure politicians to criminalize marijuana (Anslinger purposely used the Mexican for form, marihuana)); he claimed that cannabis caused insanity, violence and race mixing. In 1944, New York City Mayor Fiorello LaGuardia, along with the New York Academy of Medicine, published a study that showed that these allegations, along with the "gateway" theory were completely without basis, (Anslinger wrote the whole study, the culmination of four years of research, as "unscientific.")." ***

Furthermore, on Academic and Scientific relating works to the Ernest Bosc Hash Treaty suggesting to the readers, and general audiences as to the Medical Doctors, Scholars, and Therapists to consult the References from page 330 Roques Report 1998 and the Archives of the websites listed below, among others:
https://www.unodc.org/unodc/en/data-and-analysis/bulletin/bulletin_1951-01-01_2_page010.html
https://www.esalen.org/ctr-archive/animal_magnetism.html#glossary
www.iapsop.com/archive/materials/index.html
https://www.journals.elsevier.com/annales-medico-psychologiques-revue-psychiatrique/

Unodc: Crabtree, Psychic Revue, Index: I.A.P.S.O.P. Journals index:

Annales Médico-Psychologiques, revue psychiatrique - Elsevier:

(1) Ernest Bosc; L'Homme Invisible'/ (The Invisible Man), a study on the Human Aura, its colors, as its physical, moral and psychological meanings. -Here is the summary table of chapters: I. the Invisible Man in the Visible Man. -II. -The Earthly Man. -III. -Spiritual Human or Divine. -IV. -Of the Human Aura. -V. - The colors of the Auras. -VI. -The aitherique'/ astral double. -VII. -The Healthy Aura. Conclusion. - Paris, II. Charcornac.

CHAPTER 17

The Usage of Psychic Drugs

Translated excerpt from:

Page 325 to 334

From the:

FORMULAIRE

DE

HAUTE MAGIE

Count Pierre-Vincent, Piobb

(1874-1942)

1907

Chapter XVII

THE USE OF PSYCHIC DRUGS

Artificial Accession, Increasing Personal Possibilities & Potential.

~~~ From all times- although, more particularly at times where, as a result of initiatory decadence, magic took a character more personnel that ceremonial, the idea to increase the possibilities to operate (in any way) led to the use of Psychic Drugs.

The True Authentic and High Magic, which has never considered as a gift said exceptional to talent like taking precedence overriding acquired powers from studying and – frankly, to say – acquired by Initiation, not only theoretically rejecting its employment, however, still rigorously prohibited in the operating years.

Concerning the Physiological Effects of Contemplating Drugs, we know that they act more on the "Sympathetic System" than on the "Nervous System." We also know of their danger.

Most of them are Narcotics, or made, fashioned with Narcotic based. In this regard, we must still recognize that the less harmful narcotic - except for unmoderated use as understood, - is Tobacco.

However, regarding Personal Magic, it fit to report the Anti-Magic action and almost Anti-Psychic action of tobacco smoke. The light anesthesia of the glottis and the velum, the soft palate, produced by smoking a single cigarette, prevents to perform properly very modest exercises as psychometry, for example. It is also perfectly susceptible to preventing the "Release of the Subconscious." By using drawing cards, geomancy or any other way to clear the determinism of a cosmic moment in function with the questioning querist. (According to the term used).

In stronger reasoning, an atmosphere imbued with Tobacco - without being a real "Tabagie'/ a Smoking Lounge" – is to be found contraindicated for any operation of Magic, even personal.

(*Div. Aut.*, (Divers Authors))
~~~

~~~ Whatever it is of these drugs designed to increase at the expense of the Physical and Moral Health, certain possibilities more or less manifested, it remains useful in various Technical Terms, to know the preparations which have reported several Authors, quite superstitious in general, and of which some can pass for real Wizards, Sorcerers.

We find them below.

The listed preparations are Pharmaceutical in Nature. They are, however, a very neighborly Pharmacy to the Alchemy and present a lot of weird appellations which; – with special dictionaries - are usually resolved in a vulgar chemicals bodies (purgatives for most). Because a great number of so-called 'products' of witchcraft have never been but that of vulgar "teasers, nitwit-trap."

(*Doc. Partic*.) (1)*

The Various Potions used in Witchcraft.

~~~ *General preparation of Potions, Philter's'.*

Take various substances suitable for the proposed purpose.

Let them dry in the air.

Reduce them to powder.

Add some of one own blood, dry and pulverized. If we operate on our behalf or the blood of the person for which we operate.

~~~ *Operating instructions.*

Mix a pinch of powder in the foods of the person on which we want it to act.

(*Div. Aut*.)

(1)* (*Doc. Partic*.), refers to the note and remarks which the Author collected in his sojourn or which were communicated in a friendly way by divers Diplomatic Agents and Colonial Public Servant, bear the above designation.
~~~

Although, it is appropriate to observe the *Planetary Signature* of the Person on which we want it to Act (or better yet his Nativity Theme (Astrological Chart)) and to Operate at favorable Planetary Hour only. (*Px*.) (1)*

~~~ *Philter', Potion to make to be love.*

1° take:

A Dove heart;

A Sparrow liver;

A matrix of swallow;

A rabbit kidney.

Prepare in accordance to Art. (*P. M*. (Pierre Morra))

2° Take the genitals of one of the love animals when they are in heat (horny):

Dove;

Turtledove;

Sparrow;

Swallow (Martin).

Prepare in accordance to the Art. (*Ag*., (Cornelius Agrippa))

~~~ *Potion to give courage.*

Take the eyes, heart and liver of one of the following animals:

Lion;

Roster;

Raven, crow;

Bat.

Prepare in accordance with the Art. (*Ag*.)

~~~ *Potion to get or give the ease of speech.*

Take the brain of a frog or an Owl.

Prepare in accordance with the Art. (*Ag*.)

(1)* (Px.) refer to Picatrix, *La clef des Clavicules'/ (The keys to the Clavicles)* French Manuscript of the Bibliothèque l'Arsenal', (1256).
~~~

The Hashish.

~~~ Hashish is an Arabic word which means grass; It designates the species of Hemp called Cannabis Indica, which means the Herb, the grass, herb of excellence.

We prepare the formula below, called, in Pharmacy; *Fatty Extract* of the Arabs:

Boil the flowered Tops, Summits of fresh Hemp, with butter and very little water, only to prevent the Hemp from grilling, when the water evaporated, and the butter is sufficiently infused, impregnated, then strain.

We make of this, Electuaries, Paste, Lozenge, Pellets, by adding seasonings such as Cinnamon, Vanilla, Nutmeg, Rose essence, Musk, etc. (*Dor.*, (Dorvault))

~~~ There is, however, others formula of *Hashish*, which composite produces a low effect:

Ganja Root	5 to 10 cg.
Cannabine or Hachischine (Hash resin)	5 to 10 cg.
Alcohol extract of Hashish	10 to 20 cg.
Tincture of Alchool	3-4 cg.
French fatty Extract	2 gr.
Dawamesk of Turkey	15 to 30 gr.
Madjound of Algeria	8-30 gr.
Resin of Italy	30-40 cg.
Resin of Burgundy	50 cg. to 1 gr.

(*E. B.., (Ernest Bosc*))

The Populeum Ointment.

~~~ -I. *composition.*

-Dry Poplar buds	375.0
-Fresh Poppy leaves	250.0
-Leaves of Belladonna	250.0
-Recent pick leaves of Henbane	250.0
-Leaves of Nightshade	250.0
-Axonge'/ Axunge, Lard, grease.	2,000.0

(*Dor.*)
~~~

~~~ -II. *Preparation.*

Cook the Plants in the lard (or fat) on low heat. When the moisture is evaporated, add duly crushed buds. Let imbibe, digest, compost for twenty-four hours. Then strain to proceed by pressing strongly. Let to cool down and then separate the deposit that formed. Throw away the deposit and melt, dilute the concentrate again, if you want to pour it into a pot.

(*Dor*.)

~~~ -III*. Usage.*

Rub the arteries of the feet and hands with the Ointment, soothing, calms. Make to sleep and gives joyous dreams, muses, or contemplates.

(Car., (Cardano))

~~~ Note. - This Ointment has, during all the Middle Age, a very great reputation as a Psychic drug. (Div. Aut.) (1)*

The Diabolical lotion.

~~~ I. *Composition and Preparation.*

Turpentine	8 gr.

Dissolve in a wild duck egg yolks.

Add:

Diascordium (see formula p. 331)	6 gr.
Pulverized Red Roses	1.25 gr.
Goat Milk or Mare	240 gr.
Ground Ivy	a handful
Alchemilla or Common lady's mantle	a half-handful
Plantain or matricaire'	a half-handful
Loving head of St. John's worth	4 pinches

(1)* Divers Authors refers to the Assertions and Formulas, common to the ancient and modern Author (cited or not in the present end of bibliography book Index) who as concern themselves with the question and which the opinion constitutes the Traditional background essence of the Magical Doctrine, bear the notation (*Div. Aut*.).

Deer horn scrapings		2.5 gr.
Wolf Priapus		12 gr.
Nature of Whale		24 gr.

Cook everything in a fair proportion of camphorated spirits water.

Add:

Syrup of coral	ââ /to	210 gr.
Great Comfrey	ââ /to	210 gr.
Balm	ââ /to	24 gr.
Liquid Ammonia	ââ /to	24 gr.

Put in a vase in sandstone.

Keep in a cool place for three months.

Add:

Malvasia wine	3 liters.

~~~ II. *Perfecting the Preparation.*

Put in Sealed bottles and hang in the Sun during a whole Summer, from nine in the morning till three o'clock in the afternoon noon, when the weather is good.

~~~ III. *Usage.*

-Put three drops of this liquor, tincture in a liter of ordinary water.

-Make temperature to become cool, mild.

-To wash the feet, hands, head, and stomach before sleep.

~~~ IV. *Psychic properties.*

Gives of Prophetic Dream's, Songes'. (*Ad. S*., (Anonymous)) (1)*

~~~ * Note. -This preparation is not very dangerous at the dose indicated. It is recommended (by the author who mentions it) to all those who want to make Magical Operations.

(1)* (Anonymous) « Art de se rendre heureux par les Songes » (1747).

The Formula including “wolf priapus” which is nothing more than the lycopus europeus (labiée’/ labiate, a plant of the mint family) and the nature of whale commonly called cétine’ or blubber, or whale white. (*P. P. – Dor.*) (1)*

The Bryony Powder.

~~~ *Composition:*

Pulverized Bryony Root.

Dose: 1 to 2 grams.

Usage: in pills or mixed into foods.

~~~ Properties: like those of the Tincture of Colombo. (*Dor.*)

Dye / Tincture of Colombo (pigeon, dove).

~~~ *I. Preparation.*

Powder of Colombo 100.

Alcohol at 56° 400.

Soak for Fifteen days.

Strain by pressing, Filter. (*Dor.*)

~~~ *II. Employment, Usage.*

Colombo Dye, Tincture, is taken pure or diluted, sweeten or as is.

~~~ *III. Psychic Properties.*

The preparation produces the same effects as hypnosis:

“The individual who took some keeps intact his bodily strength, but he no longer has the intellectual vigor which requires reasoning and thought. Eventually, he takes as his own the ideas that are suggested to him and realize them with as much physical energy as if they came from his brain.” (*Lanc*., (Lancelin))

~~~ Note. - It is recommended to use only with extreme prudence of this Preparation. (*Div. Aut*.)

(1)* The *special works* from the Author, resulting from his research and reflections, either on the object of this work, either on connexes matters recorded in previous publish volumes or not, bear the notation (P.-P.)

Frascator Discordium.

I. *Composition:*

Scordium	15
Red Roses	15
Bistort	15
Cinnamon	15
Dittany of Crete	15
Storax	15
Gentian	15
Tormentil	15
Seed of berberine	15
Cassia liquea'/ Cassia wood	15
Ginger	8
Long pepper	8
Galbanum	15
Gum Arabic	15
Bowl of Armenia	60
Opium extract	8
Rosat' Honey	1,000
Wine of Spain	250

Dissolve the extract of opium in the wine.

Add: (very cooked) rosat' honey, then, little by little; the other substances reduce to a fine powder.

Then make a homogeneous paste.

~~~ *Psychic properties.*

Calming, Soporific. (*Dor.*)
~~~

The Satanic Electuary.

~~~ I. *Composition*.

- Aenanthol'/ aetite, ferric oxyde (also called eagle stone)	3
- Opium extract	50
- Extract of Betel	30
- of Cinquefoil	6
- of Belladonna	15
- of Henbane	15
- of ordinary Hemlock	15
- of Indian Hemp	250
- of Cantharides	5
- Adragante'/ Tragacanth Gum	Q. S.
- Powdered Sugar	Q. S. (Sufficient quantity)

Prepare in accordance with the Art. (*Gu.*, (Stanislas de Guaïta))

~~~ *Usage.*

Used for external use to go to the Sabbath.

~~~ Note. - Stanislas de Guaïta recommends using with extreme Caution of this Electuary. Moreover, He does not indicate the dose to use. (*Gu.*)

The Infernal Ointment.

~~~ I. *Composition.*

Human Fat	
(replaceable by the Lard, Axunge)	100 gr.
Superior Hashish	5 gr.
Hemp Flower	ââ/to, a handful.
Poppy Flower	ââ/to, a handful.
Pulverize Hellebore Root	a pinch.
Crushed Sunflower Seeds	a pinch.

Put in a sealed hermetic vase. Fill the vase with as many quantities of equal Hemp and Poppy Flowers.

Heat as a 'Bain-Marie' for Two hours.

Strain, when removing from the Heat.

~~~ *II. Usage.*

In the Evening, before going to bed, rub it behind the ears, the neck, along with the carotids, the heart and the region of the great sympathetic from the left, the back of the knee, shank, the palm of the feet, wrists and the crook of the arm.

~~~ *III. Psychic Properties.*

Procure, in a dream, the sensation of attending, assisting at the Sabbath. (*Lanc*.)

The Lilium of Paracelsus.

~~~ *Composition and preparation.*

Antimony	4
Tin	1
Copper	1

Melt these three metals together.

Pulverized.

Add:	Saltpeter	6
	Cream of Tartar	6

Protrude by parts in a crucible or melting-pot and strongly heat.

Pulverize again.

Then introduce the melt in an appropriate flask containing:

Alcohol at 90 °	32

Prepare for imbibing in a stove and filter. (*Par*., (Paracelsus))
~~~

~~~ Note. - The properties of the preparation, forgotten today, are mainly to rectify the polarization of an individual who is troubled by any cause whatsoever: it is, therefore, the Astral medicine of the first order. (*Doc. Fr.)* (1)*

Dye / Tincture of Landerer.

~~~ *I. Composition.*

Bay leaves	60
Cloves	8
Lavender spirit	125
Oregano spirit	125

Prepare to digest imbibe at a gentle heat.

Add: Sulphuric Ether 15 (*Dor.*)

~~~ *II. Special Properties.*

Makes hair to grow, (however, the wizards claimed that the properties were due to their "incantations"). (*Div. Aut*.)

Foods with Psychic Effect.

Cabbage	- gives sad dreams.
Faséole'/ Beans	- give unruly dreams.
Garlic	- gives terrible dreams.
Onion	- gives troubled dreams.
Melissa	- gives joyous dreams.
The juice of Poplar	- gives dreams in Green.

Eat in abundance one of the previous substances, especially at the end of the meal.

Melissa is taken after the meal. (*Car*.)

(1)* (*Doc. Fr.) Refers to Documents or Manuscript, without signature dating back to the XIVth century, which only exists in France in Private Libraries and could be consulted by the Author.*
~~~

A pill to Dream.

~~~ I. *Composition.*

Bark of the root of Cynoglosse	15.0
Seed of Henbane	15.0
Opium extract	15.0
Myrrh	23.0
Olibanum	20.0
Saffron	6.0
Castoreum	6.0

Syrup of Opium in proportion.

(*Dor.*)

In a homogeneous mass, divide in pills of 0.1.

~~~ II*. Use.*

One or Two pills in the evening before bedtime.

~~~ III. *Special properties.*

They provide a nice sleep and delicious dreams.

(*Div. Aut*.) (1)*

(1)* Note that All the Documents mention have their Notations, Designations and References are found at p. 345 to 348. Bibliographical Index of the Documented Sources of the *Formulaire de Haute Magie*' (2)*, from Count P. V. Piobb. Only the associated Notation, Designations, and References relating to the Present Translated Chapter (17) is added to the present Treaty, attributed to Ernest Bosc, noted for the fellow Students, Readers, and Researchers.

(2)* Also see among other Chapters, the Chapter X on Astrological, and Planetary Correspondences of various plants, the general symbolism of vegetal, ritual attribution of vegetal, and magical correspondence of fragrance, etc., etc.
~~~

Of Witchcraft and Criminal Justice at Valencien (16th & 17th century) /De la sorcellerie et de la justice criminelle à Valenciennes' (XVIe & XVIIe siècle).
p. 58. From Théophile Louise (1822-1890)

The Sabbath.

… The Greek and Roman Historians, Porta, Cardan, and some other Doctors, and Naturalist Philosophers of the Middle-Ages and the Renaissance made us know the properties to certain drugs, by facts that demonstrate that ancient magicians knew how to use them. However, when we examine the substances composing them, one understands all the extravagances of the Sabbath. They were *stramonium, solanum somniferum,* whose root, taken in low doses in wine, fills the imagination of the most charming illusions, *henbane,* and *opium.* Opium, administered alone in certain proportions, mixed with the sleep that it determines, daydreaming so powerful and so sweet, that no reality can match the charm (1).

"If faith in the devil was low, said J. Michelet in; (-The History of France in the seventeenth century-) /-Histoire de France au dix-septième siècle'-, if the imagination dried up, it was substituted there by another means. The pharmacy came to the rescue. Of all time, witches had used the drink of trouble, confusion, and madness, the *sugar of Belladonna,* and possibly *Datura* (2) brought from Asia Minor. The King of vertigo, the terrible grass who, the Old of the Mountain pulled out the *hash* for his *assassins* (3), this famous Pantagruelion of Rabelais, or, to put it simply, hemp, was certainly an early powerful agent of the Sabbath.

In that era where we are at the - 16th and 17th centuries - the greed of gain had led the apothecaries to prepare all these drugs. We learn it by Pierre Leloyer (1550-1634). This good man is terrified to see that they now sell the Devil in bottles: "and no more to heaven, for he said, that it was not so common in trade!" Word informative and sad. From that time on resorted more and more to this brutality to drink the illusion in beverages... "

… daydreaming in fumigation. Two new personnal **demons** *were born*: ***alcohol*** and ***tobacco***.

(1) J. Porta, *Magia natur*., lib. (II) ; - Cardan *subtilitate*, lib XVIII: - André Laguna, *commentary on Dioscorides.*

(2) In summarizing all the views expressed on the Nepenthes of Homer, Mr. Virey found in *hyoscyamus datura* from Forskal, which is still made in Egypt and throughout the East a similar analogous use - *Bulletin of Pharmacy*, t., V. (Feb 1813).

(3) (page- 59 endnote (1)) it is known that the name of the *assassin (Hachichin'/ Hashishin)* comes from *hashish,* intoxicating plant preparation which as for base hemp — *Cannabis Indica*. - This narcotic use dates to ancient times. Herodotus tells that the Scythians formed heaps of Red hemp seed, and there toss some stones reddened by fire. It was for them like a steam bath which exhibiting them and ripped them off cries of joy (Book. IV, chap. 75). The use of hashish was very widespread in ancient Egypt, in India, in Algeria, and in happy Arabia'. Here is how the Arabs prepare it. First, they first boil the top of the fresh hemp plant, in butter with a little water. After complete evaporation of moisture, they do pass and get a kind of greenish-yellow ointment paste. In this form, they employ pills from two to four grams, who exercise their baleful influence on the brain and produce mysterious hallucinations.

It is in Syria, in the southern part of Lebanon, inhabited today by the Druze, which the Crusaders met the famous (assassins) *Hachichins'/ Hashishin* Nation. Their dreaded prince, the Old of the Mountain (4)* used hashish to intoxicate his subjects and incite murder.

(4)* Furthermore on the topic of the French Hashishin Club suggesting viewing, Theo Varlet (1878-1938), **Aux Paradis du Hachich:** *suite à Baudelaire.* First Published in 1930.

Translated Excerpt from Orthodoxie Maçonnique'/

(Masonic Orthodoxy)

Followed by

(Occult Masonry)

And

(Of the Hermetic Initiation)

By

Jean-Marie Ragon (1781-1862)

Author of the course on Interpretation of Ancient

and Modern Initiations, etc.

Revealing all of that which Is False,
to come back to that which Is True.

Paris

1853

E. Dentu, Libraire-Éditeur,

Palais-Royal, Galerie Vitrée, 13.

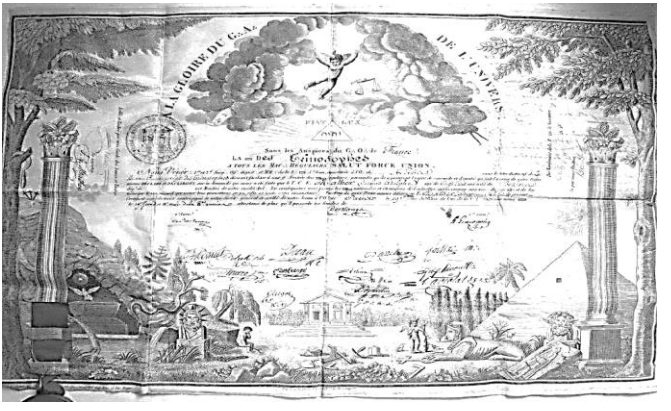
- The Religious Ceremonies of the Ancients were only, but a spiritualizes Magism (1)*: the prayers, the fasting, the mortifications substituted the plants. The Religious objects, sculptures, paintings, banners, decorations, produced the effect of the Colored Discs. The perfumes which were burning the Egyptian priests in their Temples, the sound of the instruments, lustral water / holy water, the sprinklings of, songs, exhortations, finishing with the result of bringing the assistants to the exaltation of the senses and the soul.

Here is an experiment made with a man in the prime of age and who is vigorously constitute; he took part of for bargaining wages.

We made Him fast for three days, taking only at morning and evening, a glass of water in which two grams of powdered hemp was place, taking care to make him says, at the same time his prayer. The Third day we made him read, in a high voice, some few stanzas of the odes of J.-B. Rousseau, recommending him to execute the movements like declamation. Soon, the book fell from his hands, and the declamatory gestures continued. With nothing left to read, he repeated what he had read and ended up improvising, though devoid of all instruction: he was a word machine and gestures; it was with much difficulties that we got silence and came to a stop his movements. When he calmed and quiet, we left him in complete darkness; the book deposited on a table; he finished by, to distract himself for entertainment, to make the reading of it, etc.

This last phenomenon, all so extraordinary as it may seem, will be understandable to the Magisters. Here is how this man has achieved at a very high degree of excitement, exaltation. Where he could read through the darkness, obscurity: As soon as he was deprived of the light, his eyes convulsed, the pupils dilated to touched the top of their orbits and operated a slight tension on the optic nerves that liberated from the interior of his skull, a phosphorescent light which suffice enough to illuminate him. (J.- M. Ragon).

Suprême Conseil Trinosophe', 1830 Diploma picture below:



(1)* Also see, **The Mass and its Mysteries Compared to the Ancient Mysteries,** (Translated to English by John Lenoir, 2017).

« Hashish: A Revealer of the Subconscious » / « Un Révélateur du Subconscient : le Haschich'.» « (The Pioneers of Psychedelics) »*

From Revue Métapsychique'. N° 1-Year 1930, January-February, p. 53-70 Institut Métapsychique International', recognize for the public use, Paris, Félix Alcan Library, 108, Boulevard St-Germain (VIe arrt).

It is not to the Readers of this Review which we must define the subconscious, a notion that has become classical in psychology. The Meta-psychic deals entirely with the effects produced by the unconscious mediums. In medical practice, psychoanalysis, so, in vogue now, consists of the search for subconscious ideas provoking psychoneuroses. The phenomena of natural somnambulism, of hypnosis, the delirium of intoxication, irresistibly suggest the existence of psychic activity, exerted outside the ordinary consciousness. Finally, in psychology, dreams, distraction, certain forgetfulness, prove that the unconscious plays a primordial role in the life of each of us. We will not insist on this point, already highlighted by Taine (1828-1893), many years ago.

The interest of the study of this obscure area of the mind is therefore appreciated. In some cases, it is relatively easy to access (mediums, subjects hypnotizable by current methods). Most often, it is difficult to inhibit sufficiently normal consciousness, to allow the unconscious to manifest itself. We have previously exposed some of our research aimed at facilitating this exploration of deep psychic layers. We have shown that a narcotic combination: Scopochloralose, facilitated the production of somnambulism (see, *Revue Métapsychique'*, 6-1928 and *Rev. de Psychothérapie'*, March 1929).

Other substances, though not provoking like Scopochloralose, deep hypnosis, reveal, however, the subconscious of the subject. The Haschich, in particular, produces a kind of delirium of exceptional richness. From our personal experience and scopochloralose aside from getting deep hypnosis, hashish is the most powerful of intellectual modifiers. Opium, Solanaceae, cocaine produces a less rich delirium. Hemp is the exhilarant of excellence. Its study is therefore particularly interesting. One understands the importance that can have in psychology and metapsychic a substance that allows the safe, easy revelation of the deep end of the mental background.

We will say nothing about the characteristics of Indian hemp, of its History, its preparations; that would unnecessarily lengthen our work. We will insist only on the psychological study of the delirium, which we have continued at length. Those who wish to have detailed information on Cannabis Indica will consult profitably the thesis of Jules Bouquet which is complete in this respect (*Contribution à l'étude du chanvre* indien' (Thesis Lyon, 1912)).

Suffice to say that we used in our experiments the haschichine of the Maison de Dausse', at the dose of 0.20 gr. to 0.30 gr. following the topics. This preparation rarely produces nausea so unpleasant with the current extracts.

To limit our work and make it as clear as possible we will proceed as follows: we will begin by quoting an observation of delirium of hashish taken among the most characteristics. It will summarize somehow all the others. We will note the main characters. We will then show that they are not exceptional and that most of the other authors who have studied Indian hemp have reported them. The Universality of these primordial characters we will deduce a psychological theory of this delusion.

Here is an observation of haschich intoxication which we attended. It was raised under the dictation of the subject the next morning.

Present: Miss Suzanne S ..., Mr. M. Jean P ..., L ..., and ourselves. At 7 o'clock in the evening, at the beginning of the meal, Mr. Jean P ... takes 0 gr. 20 of haschichine in two pills.

« During the whole dinner, he says the next day; I did not feel anything unusual. At 7. ¾ we leave the restaurant and take a short walk. We then go to L, where we have coffee. I always felt normal; I chat as usual.

A little after nine o'clock, a soft heat invades my brain. I feel a very enjoyable state of well-being. I am happy without knowing why. L ... is at this moment making a very innocent joke. However, it unleashes among me a giggle that lasts several minutes.

Suddenly and without transition, the delusion settles. A thousand pictures pass before my eyes, however, open; my ideas succeed each other with frightening rapidity. I cannot fix any of them despite all my efforts. I kind of help my delirium, but entirely helpless to repress it. This phenomenon scares me considerably. A sudden fear takes me to go crazy, and this impression is distressing. Fortunately, P ... notices my face from my fright. He puts his hand on my forehead and says: « You are well, do not be afraid, everything you feel is due to hashish, in a few hours it will not appear. » It made me calm, and the cinematographic visions continued to scroll. These visual hallucinations are apparent and very numerous, it would be impossible to describe them all. Often, they are born at random without connection with the previous ones, or unrelated to external circumstances.

I see, for example, the scenes of a horse race that I attended the same day, and then suddenly I see myself a young schoolboy in my hometown. At other times, it is the words spoken near me that arouse visions. I remember that L ... came to talk of the sumptuous palaces where the Orientals take hashish. At the word palace magnificent Muslim buildings appear to my eyes, then the room is transformed into the oriental interior with couches and many cushions. This does not last. Other paintings follow one another.

However, L ... goes to the piano and starts a waltz. Immediately moved by an irresistible force, I seize Suzanne S ... and leads in a disheveled dance. I am convinced that I could not resist the impulse, which was so strong.

I do not know when I would have stopped, if suddenly and without transition, L ... had started to play a funeral march, my excitement falls immediately, I am invaded by a feeling of sadness, funeral scenes pass my eyes. However, we do not want to prolong these unpleasant impressions. A military march flared up again. So, on, I translate with incredible intensity, all the musical sensations. It must be said that I am usually a good music lover.

These experiences ended; I feel a little calmer. Hallucinations are fewer. P ... approaches me and says, « I will offer you a glass of Porto. » He then took the carafe and filled a glass of water. Curiously enough, I realize what he is doing. I know he gives me pure water. « Here is Porto, » he said to me, « it is excellent, you will appreciate this delicious taste, see how golden it is. » « Indeed, despite my skepticism, suddenly the water becomes yellowish. I carry the glass to my lips; the illusion is complete. However, just when I was undergoing it, I knew perfectly well that I only drank water.

P ... then grabbed my arm and suggested that I can not move it anymore. Paralysis succeeds as well as the illusion of taste. In the same way, P. makes me hear drumbeats in the street. I rush to the window, knowing however that I am suffering from a hallucination of hearing. Several similar suggestions were successful, except that of crying profusely. I do not explain the cause of this failure. The effects of all these suggestions were fleeting. P.. had to continually insist that they should not be destroy by the spontaneous hallucinations that crowded my brain.

At last P. puts his hand on my eyes and says to me: You will sleep a moment, then you will wake up in your normal state. « You will go to bed then. Tomorrow morning you will tell me everything you have felt tonight. »

I woke up at half-past midnight, with an intense headache, but all trace of delirium had disappeared. I went to bed at once and had a good night. The next day I was quite ready. I remember very distinctly my delirium and most of the hallucinations that passed before my eyes. I went to P…'s house, something pushing me to tell him what I had felt the night before. I understand very well that this was the effect of his suggestion. I could easily resist it. However, I did not have any reason to do so. »

Note that Jean P ..., aged 25 years old, enjoys excellent health, has never been hypnotized.

This observation is naturally chosen among the most typical, so, as to highlight the main characters of intoxication. Sometimes nausea and even vomiting take up all the attention and do not allow psychological phenomena to develop. Other times the crisis is too intense. The suggestive interventions are as if drowned in the flow of hallucinations. However, if we attentively observe we can find all the times, more or less sharp, some of the primordial characters.

By rereading the previous observations which is characteristic, we can classify them thus:

1° Weakening of the will;
2° The Sensation of psychological duplication;
3° Revelation of the Subconscious tendencies;
4° Pronounced Suggestibility;
5° Remembrance of the drunkenness preserved after waking up.

We will now show the universality of these characters. Most observers have reported them. There is no hashish delirium where we can not highlight, in a more or less clear way. The importance of these characters thus being established, we shall indicate their significance from a psychological theory of hashish delirium, which we shall, therefore, have to build development on the facts.

1° ***The characters of the delirium of hashish***

1° Weakening of the will: Jean P .... despite all his efforts could not moderate his delirium or resist suggestions. When the music heard, he was irresistibly trained to waltz. For all, hashish is the same. The smallest effort is painful. We let go of our impulses without resistance.

The criminal acts committed by Orientals under the influence of Indian hemp, prove the impotence of the will to control the passions. « The will, says Dr. Moreau (D. P., 1904, p.61), is the psychic power that is the most affected by hashish, at medium doses only, it is already almost paralyzed. Willing is for an individual subject to its influence, an above human strength effort. « This sensation is characteristic: it is enough to have experienced once to see how difficult the simplest voluntary act seems. Baudelaire said of the man who took hashish that « he wanted to become an angel. However, he became a mighty beast momentarily. If, however, we can call great an excessive sensitivity without-government to moderate or exploit. » (*Les Paradis artificiels*, 1861, p. 173). Furthermore, this is normal, since any psychic poison first attacks the higher faculties, the will is touche first. Just as chloroform begins by suppressing voluntary power, hashish has a similar action, although, with less brutality, that is all.

A direct consequence of this weakening of the will consist in the disorder and rapidity of ideas. Voluntary power being suppresses, nothing opposes, as in the normal state, the intense vagrancy of the imagination. Already, in ordinary sleep, where the will is also inhibited, we observe this rapid flow of thoughts that become hallucinatory. In Hashish drunkenness, the phenomenon is even more evident. Indeed, the senses of the subject are not numb as in natural sleep and sleepwalking. All external impressions act upon him; images succeed one another without interruption or restraint. One of them has monopolized the spontaneous attention, another chase to be erased in turn, as quickly. The phenomenon is characteristic of the intoxication. It is the one. Moreover, that strikes the most. Jean P ... has noted this several times in the previous observation. Moreau de Tours considered this psychological character as so constant that he called it the « primordial fact of intoxication.» The most bizarre associations occur as well. It is the reign of the roster to the donkey as Giraud notice it (*Testament d'un Haschichéen*, 1913).

« My ideas, says Cahagnet, succeed one another so quickly that I do not have time to express them, and while I utter a word that represents an idea, an entire world of ideas appears and makes me lose the idea that I was going to communicate to you. » (*Sanctuaire du Spiritualisme*, 1849, p. 123) In a self-observation reported by Lafontaine the subject recounts: « I would have liked to fix on paper these fugitive arabesques of my visible thought, although the speed of their succession was exclusive. From this complicated operation, my word itself caught only a small number of thefts ». (*Le Magnétisme*, Geneva, 1869) In one of our experiments, a comrade who had taken a low dose of hashish told us after the crisis: « I wanted to talk to you several times about something that seemed very important to me. However, before I had opened my mouth, an extraordinary number of ideas had already gone through my mind, and I could not remember what I wanted to say ». It is useless to insist more on a point so well established: The weakening of the will, and, as a direct consequence, the rapid succession of ideas, are constant phenomena in the intoxication of hashish.

The psychological interpretation of this character is not difficult. Attention and voluntary power, the logic during the course of ideas, are the superior faculties by excellence, those who are a class in the normal consciousness, in the O center of Grasset. Against the hallucinatory phenomena, the imaginative constructions are essentially automatic and characterize the states of subconsciousness; they are part of the « polygon.» The dissociation of ideas, their rapid succession, the disorderly association of dreams, hashish, delirium, prove that the higher faculties, the seats of logic and self-control, are affected and do not repress the manifestations of the subconsciousness.

We already find that hashish attack conscious centers to give free play to subconscious centers. The other characters of the intoxication will allow us to specify the degree of obnubilation of the first and release of the second.

2 ° ***The Sensation of psychological duplication***

Here is another essential character in the intoxication from hashish. Simply taking the drugs to observe, that we felt it for our part, very clearly, when we took Indian hemp. However, we must not mention our self-observations because we might object that this is a suggestive phenomenon due to a preconceived theoretical idea. Our experiences of others and the relationships of those who have studied this drug are amply sufficient to prove the universality of this character of drunkenness.

The hashish, if it paralyzes voluntary power, and exalts imaginative faculties, does not wholly destroy the higher faculties of judgment and reasoning. Although, doing this while observing the follies executed, remain powerless to repress them. They no longer have a kind of observer role. Hence this strange sensation of duplication. It feels like « split in two,» as one of our subjects said. It is understandable that what one does is grotesque, that the pictures which parade before your eyes are imaginary and improbable, one cannot, but, refrain from acting or suppressing hallucinations. The result is the apparent feeling of being possessed « by another person,» mistress of our organism and who makes One execute a thousand follies.

This phenomenon occurs, let us repeat it, in all the intoxications from Indian hemp, provided that they are sufficiently pronounced. Jean P ... notes several times, that he realizes the eccentricity of his behavior but that he cannot help but act as he does. When given a suggestion, he understands that the so-called Porto is only water, but he feels all the same the taste of wine.

The friend we quoted above, had the feeling of having two « Me,» the one remaining normal observed the second with concern. « I feel, said de Courtive, as a double will, which compelling me, and that invites me powerfully to allow myself to be happy. » (D. P., 1848, p. 35). Moreover, further quoting an example: « Having left the bath, I get an irresistible urge, to go back fully clothed. I know well that I will resist the invitation of one of my wishes. However, the other advise me to move away, and I obey with all legs. » (p. 45)

The Professor Charles Richet (1850-1935), of course, emphasized this character when experimenting with hashish: « In intoxication with hashish, he says, there is a sort of duplication of thought that makes us realize that we are no longer a conscious and willing actor of the spoken word or gesture that we do. » (*L'Homme et l'Intelligence'*, p.126) « What always happens, says Dr. P. de Régla, in the case of Hashish visions and sensations, it is a very clear and well-defined phenomenon of duality, of duplication of the Higher- Ego and the Lower-Ego. (*Les Bas-fonds de Constantinople*, p. 231)

According to Dr. Racle, the one who took hashish: « has the consciousness of the real self and regularly functioning while another fantastic, capricious self-develops and gives birth to innumerable ideas. » In this connection, he quotes the example of a man who, having taken Indian hemp, dined with a good appetite. Then fell asleep at the usual hour: « At two o'clock in the morning he woke up suddenly, got up, and went to the window, feeling a strong desire to go out in this short and direct way. Nevertheless, he felt that he was under the influence of two opposing and almost equal forces. One who was interested in his conversation, and who reasoned very justly, it was the usual self. The other which translated by an excellent quantity of ideas which was not very lucid, and which further impelled him to movement, was the abnormal self, the antagonist of the first. (Dr. Racle, *Encyclopédie Moderne'*, cited by Schneider, l'*Hypnotisme'*, 1894, p 231). (sic)

These quotations, which we could easily lengthen, suffice to show the universality of this character of haschichin delirium. Moreover, let us repeat it, it is enough to take hashish to see this curious property of the drug, to dissociate the psychic functions.

As to the objection that this phenomenon is purely suggestive, it is unsustainable. First, it is observed by most experimenters, whatever their theoretical ideas. The quotations above prove that very different and unrelated observers have pointed it out. Moreover, then, and this is unanswerable, this dissociation noted while the current theories on the two psychists: conscious and subconscious were entirely unknown. Observations dating back to before 1850, which we have reported above, have not been suggested by contemporary theory.

The psychological interpretation of this impression of duality is straightforward: consciousness, the seat of the typical personality, of judgment, of logic, attends the ravings of the subconsciousness, whence a curious sensation of duplication. He who sees his hand perform an act, despite himself, concludes that a force foreign to himself, directs his hand, he feels in him like another being. Hashish has the property of weakening the upper center, so, as to give free play to the subconsciousness.

3 ° ***Revelations of the subconscious tendencies of the subject***

This phenomenon is a consequence of the weakening of the will. By a sort of functional balancing, the excitation of the lower centers results from the inhibition of the higher centers. By a sort of functional balancing, the excitation of the lower centers results from the inhibition of the higher centers. We know the example of the drunken man: he is loquacious, delivers his secrets, reveals the substance of his character, so much so that the proverb says: in vino veritas.

In hashish, this revelation of the subconscious is carried to its highest degree. The deepest, most suppressed tendencies are revealed and forcefully expressed.

M.M. Gley and Richet put this fact in evidence by studying the unconscious fibrillary movements under the influence of hashish. These movements explain the rotation of the tables, the explorer pendulum, the transmission of thoughts with contact (Cumberlandism). Their origin is subconscious; they can achieve great perfection as in automatic writing.

« With Mr. Gley, says Professor Richet, we have the following experience: in the normal state, he has no unconscious motions. We thought that hashish, which exaggerates all gestures and attitudes, would have the power to make unconscious movements appear in people who, in the normal state, are deprived of them. The experiment confirmed our predictions and Mr. Rondeau, and I could observe that Mr. Gley, having taken a certain dose of hashish, produced involuntary and unconscious movements of great strength, which ultimately revealed his thought without he doubted it in the least ». (*Rev. Hyp*, 1886, p. 174).

The mental background of the subject is not revealed only by unconscious movements, but also by his words, actions, hallucinations or illusions. Hallucinations, dreams, says Meunier, « Suddenly arise unknown hidden layers of the subconscious mental background. This is one of the clearest effects of hashish that it is above all the revealer by the excellence of distant images and deep emotionality ». (*Le Haschich'*, 1908, p. 46) « The hashish, he adds, helps us to reveal ourselves to ourselves and others ... it is perhaps the most powerful potent reagent to reveal, show apart from our mental images and their modes of grouping, on the other hand, our individual emotional equity. » (p. 55, 56) Moreover, Meunier, struck by the importance of this phenomenon, advocates its use in therapeutics, the patient revealing to the doctor his subconscious emotivity, the source of psychoneuroses (p. 191).

He who took hashish is no longer master of him; he gives free rein to his passions, what had noted Dr. Moreau de Tours, who compares him to a love potion for the violence he communicates to feelings (loc. Cit., p. 130). These resume a new vigor and can push the individual to excesses which he will regret later. Thus Dr. Rech reported the observation of a student who, having taken hashish, could not help but mock his teachers, even in their presence (*Annales médico-psychologiques*', 1848).

A patient of Professor Krafft-Ebing (1840-1902) had for some time felt pressured into sexual inversion. However, these tendencies still repressed in the subconscious.

A dose of hashish is enough to reveal the obsession in broad daylight. In the access he felt a change of sex: « I saw myself a woman, he said, from the tip of the feet to the chest ... My pelvis widened ... » The next day he woke up believing to be transformed into a woman, I the latent obsession was suddenly established in favor of the hashish that had played here the role of the subconscious developer (*Psychopathia sexualis*, p. 273).

This special action of Indian hemp gives us reason to think that it could be used in psychoanalytic practice, naturally wary of unconscious suggestion, a precaution which is always so necessary in the application of the method.

Be that as it may, the fact is that hashish reveals our subconscious thoughts and feelings. This confirms what we have learned from the preceding characters, that hashish paralyzes normal consciousness and, in a way, frees unconscious centers. This last character allows us even to measure the degree of liberation of the subconsciousness and the paralysis of consciousness. In order for the subject to deliver so completely his most secret states of mind, that he may become so much the toy of his passions, his will must be well attained, and his subconscious is almost entirely free from the inhibitory influence of higher centers. The great suggestibility of haschichin will show us even better.

4 ° ***The Suggestibility of the Haschischin' / Hashishin***

Hashish is perhaps the poison which increases the most suggestibility, scophochlorase aside. We saw in the observation quoted above, how easy it was to suggest many hallucinations to M. J. P…

This intellectual plasticity is so pronounced that it was noticed long before the word suggestion used, while magnetism and hypnotism were unknown. The Orientals, for example, a scientist for a long time, take advantage of the influence of the outside world on hashishin. They are very careful to surround themselves during their drunkenness with pleasant objects and friends. « It is in the background of a harem, said Moreau (de Tours), surrounded by their wives, under the charm from the music and lascivious dances performed by the almées that they savor the intoxicating *dawames*. The superstition is helping enough in veiled so that they think they transported within the innumerable marvels that the prophet has gathered in his paradise. » (loc, cit.)

This phenomenon, we repeat, is extremely clear. It is always observed when drunkenness is well established. All the impressions that strike the senses become the source of imaginary perceptions: illusions and hallucinations. The objects on which the eyes fall, the words that strike the ears produce strong feelings of joy or sadness that determine feelings of extraordinary strength. If what surrounds the intoxicated, brings to sadness and melancholy delirium becomes painful and painful. As reported by Dr. Ahmet el Kafrawy, a doctor in Cairo. Having had hashish, a young man was walking down a deserted street. It was beautiful moonlight; the hallucinated was in a period of ecstasy, he walked slowly addressing the sky's most fervent prayers. Suddenly, looking at the earth, his ideas were abruptly changed. Believing that the moonlit parts were water, he undressed and began to swim (C. B., *Les Plantes Magiques*'/ (*The Magical Plants*), p. 120).

Similarly, if external incentives are lacking, if for example, the addict is alone, delirium is poor. Dr. de Sainte-Marie, who did many experiments on himself, call « sympathy » the suggestive action of the outside world. Once he was alone the effect was less pronounced: « Why? He said. Because the entourage no longer exist, ideas can only be born with difficulty. » (*Journal de médecine de Bordeaux'/* (*Bordeaux Medical Journal*), 1850, p. 569).

The remarkable action of music on hashish shows the power of external impressions. We cannot imagine if we did not feel them, the sensations produced by the most straightforward piece. We have seen it ourselves several times. This action depends, of course, on the nature of the music. It is so powerful that it accelerates the pulse and puts the muscular system in motion. In our typical observation, J. P ... was irresistibly driven to waltz. A funeral march then plunged him into an abyss of sadness, to the point where he began to cry.

Moreau (de Tours) made a remarkable study of this effect of music; he described at length the sensations he felt during his drunkenness to the hearing of various pieces. It would be too long to give his observations to which we refer the reader (Moreau, loc. cit, p. 74 sq.). They show how easily a hashishin is suggestable by anything that affects his senses. We will not fail to reconcile, in passing, the action of music, in the intoxication of hashish, of the similar one observed in the somnambulism provoked, on many subjects, proof of the close resemblance of these two states of the subconscious.

The effect of verbal suggestion, the modality of the influence of the external world, could not go unnoticed. Indeed, even before the work on hypnotism brought to light this action of one mind on the other, it was reported by most hashish experimenters. All have found that speech can modify the delirium of Indian hemp.

As early as 1848 Cahagnet points out that « when you take hashish, it is good that there is a friend to look after you and lead you in the order of studies that you have known to know before going into ecstasy. » (loc. cit. p. 359). He further compares hashish with an « ecstatic somnambulist » who is under « your power » (p. 361). His experiences confirm these words. He had the idea of having hashish taken from various people to solve drunkenness and philosophical problems. He gives, in his book, 16 observations. Among the sixteen subjects, the delirium was of a clear mystical nature embellished with hallucinations relating to metaphysical problems: by suggestion, delirium was turning towards philosophical speculations.

Dr. A. Brière de Boismont notes that he who takes hashish « is influenced by the person who speaks to him,» which « the interlocutor can make speak and act as he will for the most part. »* (Des Hallucinations, p. 372, sq) (1)*

Bosc, (*Le Haschich*), Lloyd-Tuckey (*Thérapeutique psychique'*). Begenoff and Ossipoff (*La suggestion et ses limits'/* (The *Suggestion and its Limits*)), and in general all those who have experimented with Indian hemp, have pointed out this remarkable suggestibility. However, they did it, incidentally, emphasizing the phenomenon on occasion, without insisting further.

(1)* Des Hallucinations, ou Histoire raisonnée des apparitions, des visions, des songes, de l'extase, du magnétisme et du somnambulisme, par A. Brièrre de Boismont, (1845, republished in 1975)*, Hallucinations, Or, The Rational History of Apparitions, Visions, Dreams, Ecstasy, Magnetism, and Somnambulism**, First American** Issues 1-5, Philadelphia, 1853.

Some, yet, struck by the importance of this character of the delirium of hashish, have specially studied it.

Let us quickly expose their experiences which leave no doubt about the reality of the suggestibility of hashishin /haschichin'.

To be complete, we will first mention the well-known story of Vieux de la Montagne, which, however, may well be only a legend. « We know, says Guimbal, that it was under the influence of the delirium engendered by hashish, which the Old' of the Mountain whispered the suggestion to murder. » (*Annales d'hygiéne et méd. Légale'*, 1890). If this is true, he would have been the first to use the suggestion from the practical point of view.

His distant successors have happily used hashish for a more palatable purpose.

The Dr. Desjardins de Régla for whom « hashish is a powerful vehicle of short and long-term suggestion » used it for therapeutic purposes. He cited (*Rev. Hypn*., 1900, p.239) the observation of a patient suffering from a very painful tympanitis, cured by a suggestion made under the influence of hashish.

Meunier (loc., cit.) was able, thanks to Indian hemp, « to suggest to subjects rebellious absolutely both to hypnosis as to suggestions at a waken-state » (p.193). In many occasions, he insisted on « the astonishing development of the suggestibility and self-suggestibility of the hashishized individuals. » All orders given are executed in delusion, hallucinations, and illusions are arouse at will.

In *le Bulletin de la Société de Psychologie physiologique'l* (*the Bulletin of the Society of Physiological Psychology*) (1886, p.51), Dr. Bonnassies gives a detailed account of remarkable experiments on this point. He gave hashish individuals all sorts of suggestions most often successfully. « When the period of excitation is well established, he says, the subject is provoked by speech and gesture, and hallucinations are sharper and more brilliant than spontaneous hallucinations. The suggestive hallucination affects all the senses. »

Here are some of his experiences:

Firstly, the author used himself as a subject. He is told, presented with a glass of water: « Here is Bordeaux, Champagne, Malaga. » He suffers the suggested illusion. Then the water becomes bitter and detestable. On a simple affirmation, he hears bell sounds, birdsong, etc.

We then experiment on Dr. C. who undergoes the influence with ease. « You are on the sea, we tell him, take care not to fall. » He waddles following the roll. » It is cold « G. shivers. » Here is fire, warm up. « He imitates a man who warms himself. » Now you are on horseback, « C ... takes on the appearance of a rider ». A bullet hits you, « he carries his hand on his side. » You fall from your horse, « he falls from his chair.» Follows a scene of various suggestions: terrible, comic, grotesque, fanciful, etc., all realized ... a painter, L ..., was shown by suggestion the subject of the painting he meditated and as we saw the memory is preserved, after the crisis, he could reproduce on the canvas the subject of hallucination.

Another time Dr. Bonnassies served again as the subject: he was shown a plate of potatoes, and we affirmed to him that it is a chicken in sauce. « I saw, he says, the chicken in white sauce cut out and I put my finger on the bone of the pestle coming out of the meat… » Although the illusion is of very short duration, so for it to continues, it is necessary that the illusion be of very short duration so that it continues, it is necessary that the assistant constantly renew his intimations. By a series of suggestions, we keep the haschichized in a permanent state of hallucination.

In these experiments, we see how the suggestibility of hashishin recalls that of the hypnotized subject. The following experiments of Dr. A. von Schrenck-Notzing (1862-1929) completely confirm the close connection between these two subconscious states.

They are related to a very little-known work (who is not quoted in any bibliography of hashish), entitled: *Die Bedeutung narcotiscehr Mittel fuer den Hypnotismus mit besonderer Beruksichtigung des indischen Hanfes'/* (*The importance of narcotic means for hypnotism with special consideration of Indian hemp*) (Munich, 1891).

After showing in a first part, that narcotics could facilitate the production of hypnosis, the author then studies especially Indian hemp, as being among the narcotics, that which increases the most suggestibility.

His essays focused on six subjects, including five men and one woman. They were friends who had been good enough to lend themselves to his experiments. They were normal both from a physical point of view and intellectual. Only one was hypnotizable and precisely, curiously, hashish taken probably to too small a dose, is not effective on him. Another one, for the same reason, had no drunkenness. A third felt symptoms of intoxication, but they had mostly a physical character: violent nausea, tremor, despondency. The attention of the subject being monopolize by these discomforts, the psychic symptoms of drunkenness passed almost unnoticed. Although, the suggestion of a dream come true, however, a post-narcotic suggestion failed.

With the other three, the suggestions succeeded completely. The experiments are expose throughout the brochure, pamphlet. To avoid lengthening this work, we will only give a summary, despite all the interest they present.

The Dr. S.-N. Acts with his three subjects as with somnambulists, hallucinating them, paralyzing them at his pleasure. He tried most of the suggestions:

1° The Action on motility: suggestive catalepsy, contractures, paralysis;

2° The Action on the sensibility:

a) To touch: hyperesthesia, analgesia, muscular contractures produced by rubbing, painful plaques suggestive to the thorax. Hallucination: a subject felt the handshake of an imaginary person;

b) Taste: The perversions dishes are loaded by suggestion; a subject eats a cake believing eating an apple. Another made a real dinner by simple suggestion;

c) Hearing: various illusions and hallucinations: the sound of bells, songs, etc. The suggestive action of music;

d) View: in all subjects, hallucinations varied at will: they see for example imaginary characters and speak to them;

3° Action on feelings: A simple affirmation arouses fury, jealousy, joy, sadness, etc. One of the furious subjects fights a pretended rival;

4° Objectivation of the types: True transformations of the personality are produced as with the somnambulists, one of the subjects thinking himself speaker makes a speech. Transformed into a woman he takes a feminine look;

5° Post-narcotic Suggestions: Here again a full success. Suggested acts for the next day accomplish, the subject feeling the desire to do such unusual action.

In summary, as we said above, the hashishin accomplishes all possible suggestions as a hypnotized, and we conclude with Albert von Schrenck-Notzing: « The experiments we have just reported provide us with proof that intoxication with hashish as soon as it reaches a certain degree of intensity. It has the character of greatly increasing the suggestibility. This degree of intoxication comes in the form of a state of drowsiness and reverie. It is assumed that the physical symptoms of intoxication do not fully absorb attention and do not paralyze the ideo-plastic faculty of the mind. » (p. 49)

Finally, we have seen in the observation which we have given previously, how great was the suggestibility of Jean P. In two other cases we obtained analogous results. In a fourth for an unknown reason, only visual hallucinations could be suggested, auditory or taste illusions were not realized, despite the insistence of suggestion. In one last experiment, the delirium was so intense that it was almost impossible to act suggestively. Everything was drowned in the flood of delusional ideas. So that is fine he was drowning in the flood of delusional ideas.

Here, then, is established a fourth character of the intoxication produced by hashish: *very pronounced suggestibility* comparable in every respect to that of hypnotized subjects. It will now suffice to recall what we have said of the suggestion, to conclude once more the subconscious nature of the delirium of hashish. With many psychologists, we have shown (*The subconscious states*), that the suggestion is addressed to the automatic centers of the mind, that it is performed outside the higher faculties of control, in a word, that it is « the subconscious realization of an idea.» Its easy production in the intoxication of hashish links this state to the second states where suggestibility is a primordial character. The subconscious centers are somehow freed and delivered from the inhibitory influence of conscious centers. Moreover, this pronounced suggestibility, often comparable to that of somnambulists, denotes a very marked psychic dissociation.

This great suggestibility of hashish is favored by the persistence of the relationship with the outside world. While in certain intoxications, the senses are asleep, and it is difficult to get in touch with the subject, here they are awake, hence the possibility of successfully giving the most diverse suggestions.

5 ° ***The memory of the drunkenness is kept after waking up***

The last character is, constant, so to speak. In all cases, we remember clearly what we felt during drunkenness. There is no need to dwell on such a well-established point. It suffices to absorb a sufficient dose of Indian hemp to see this phenomenon.

Sometimes, however, with high doses, amnesia is observed, but delirium loses its richness and can even be reduce to dreams in heavy sleep. As a rule, as Prof. Richet says: « The phenomena observed on the person during hashish persist for a very long time in the memory with a very curious fixity and an exceptional vivacity of images. » (*Rev Philos*.', 1886, I). For our part, in all our experiments, the subjects told the next day in great detail, the slightest incidents of their crises.

What does this persistence of memory mean? Simply that normal consciousness is not completely inhibited.

It records the subconscious ramblings and allows their recall at the end of the crisis. The preservation of memory is also explained after certain dreams of natural sleep and in the mild states of hypnosis. The suggestibility of haschichin, its delirium, its hallucinations prove that it is a subconscious state, but the persistence of memory shows that consciousness still exists. The feeling of the psychological split, characteristic of this delusion and on which we insisted, supports this explanation. This curious sensation, as we have said, results from the persistence of the two psychic centers: the superior and inferior, the absence of amnesia brings us to the same conclusion. Thus, everything is linked, the theory adapts perfectly to the characters of delirium.

Another proof: everywhere where the memory is preserve, one can note this sensation of duplication. In natural sleep, it has sometimes been reported, although, it is fleeting because the normal consciousness is always very numb, the memory being preserved only thanks to partial and rapid awakenings of the higher center. In the mild states of hypnosis, on the contrary, it is almost always observed. He who for example, who on a suggestion, sees despite his will, his hands stretch strongly, feels like a split. Part of his ego tries to resist, however, the other realizes the suggestion.

These facts, like those observed with hashish, bring a striking confirmation of the theory of the subconscious. Thanks to it, noting in passing, that we understand why natural or artificial somnambulism is follow by amnesia (normal consciousness completely inhibited) and why the delusion of hashish persists in the memory (normal consciousness incompletely inhibited).

Bringing together the characters of hashish intoxication and their interpretation, we will say:

1° The weakening of the power of control, the difficulty of the voluntary attention, the rapidity of the ideas denote that the higher centers are considerably affected.

2° The preservation of memory and the sensation of psychic duality prove, however, that these superior centers are not completely paralyze.

3° The revelation of subconscious tendencies and above all the pronounced suggestibility show that the dissociation between the two centers is important and that the liberation of the subconsciousness is very pronounced.

Thereby summarizing:

The psychological state of the hashishin is characterized *by a partial although not complete inhibition state of the normal consciousness and very pronounced liberation of the subconsciousness*.

We have here; it seems, a simple and logical explanation of all the characters, at first sight, so complex, of the delirium of hashish. It is likely to serve as a guide in experiments on this intoxication, which is precisely the essential role of a hypothesis.

We will not finish without noting the analogy between the intoxication of hashish and hypnotic sleep. According to our theory, it is obvious: in both cases, we act on the subconsciousness. The close relationship between the two cases affects the subconsciousness. This close relationship between the two states could not go unnoticed. Also, all those who studied both somnambulism and the intoxication of hashish are struck by their resemblance. The old Magnetizer themselves took for likewise magnetic sleep to the delirium produced by Indian hemp. Cahagnet (loc cit.); Cte, Frenec Szapary (1804-1875), (*Magnétisme et magnétothérapie*'/ (*Magnetism and Magnetic Therapy*), 1855, p. 198); James Braid (1795-1860) (*Neurhypnologie'*, 1843); Dr. O'Saughnessy, Dureau (*Union Magnét*., 1855, p. 220); Dr. Léger (id., VII, p.133), repeatedly insist on these analogies. They consider haschischin as having become a real magnetic subject. Cahagnet even had the idea of magnetizing people who took hashish to bring them to true somnambulism with amnesia. He experimented for this purpose on five people. He magnetized them when they began to feel the effects of the drug. He got three somnambulists and failed with the other two. The phenomena of delirium had been, however, slight (*Archives* III, p. 261 and following). Moreover, this is new evidence of the suggestibility of the hashishin.

For our part, we tried the experiment in four cases. Twice the delirium continued despite the suggestions; the subjects kept the memory of the attempt. The two other times, on the contrary, the delirium calmed down. Both subjects took the calm aspect of sleepwalkers with cutaneous analgesia. Returning to the normal state, they remembered their drunkenness until the production of hypnosis only. One can admit that verbal suggestion deepens the subconscious state by completely paralyzing the normal consciousness. Hashish could be used to make hypnotizable refractory subjects. Unfortunately, the agitation and the intense intoxication which it produces will prevent to generalize the use of it. Scopochloralosis, by the way, is much more effective and practical.

Be that as it may, these experiments confirm our conclusions and justify the title of this article: hashish is a remarkable developer of the subconscious. This deserved to be an underline highlight.

Thanks to it one has an easy way to act in this dark area of the mind or to explore it. Hence its possible use in psychology, psychoanalysis, and metapsychics.

E. PASCAL, Pharmacist.

N.B. - Experiments on scopochloralosis in various parts of the world have shown that it is complicated at present to obtain true scopolamine extracted from Scopolia. The Sauter house, which supplied us with it, has ceased the production. We are reduced to using alkaloids from the henbane or other Solanaceae, which have a lower activity on the psyche. Hence the need to increase the doses of the components of Scopoc. It is better to increase the chloralose' content first, because of its preponderant psychic activity and its lower toxicity. (Ch. Richet, *intravenously injecting* up to three grams to severely wounded patient's: Acad. Sciences', June 18). We so, get to find the active dose of the available products, and we can then obtain hypnotic sleep in the majority of cases. Of course, these experiments must always be done by a Doctor or under his supervision.

E. Pascal.

Translated excerpt among other pages on Hemp from page 166 to 170

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Hemp /Chanvre'. — The annual textile or filamentous Plant from the Urticaceae family and cultivated throughout France, but mainly in the lands of Alluvion' which are observed in the valleys of Loire, Limagne', Garonne, Isère', Saône', Rhine, Oise, etc., etc. Its culture is of great importance in Italy, in Bolognese, in Russia, in Ukraine, and in Livonia, in India, in Nepal, etc.

Hemp (Cannabis Saliva) is a dioecious plant. Therefore, one distinguishes in all cultures of the feet bearing male flowers and stems having only (their females (Fig. 124 and 125)). Its stems are more or less strong and more or less high according to the cultivated variety, the number of feet observed per square meter and the nature, the fertility and the freshness of the land on which it performs its phases of existence. Its root is pivotal. Its leaves are opposite, digitized, composed of seven leaflets toothed in a saw. The male flowers are arranged at the top of the stems in small loose clusters, axillary and pale yellow; The female flowers are almost sessile to the insertion of the leaves. The fruit is a brown or grey sub-globose capsule which is commonly called hempseed.

The stems and the green leaves have a veering odor.

The feet which are in isolation are branch very easily (Fig. 124) and produce good quality seeds.

Four kinds of hemp are grown:

1 ° The *common hemp* or *ordinary hemp* which is the most common in France and Europe. Most commonly its stems reach 1.50 to 2 meters in height;

2 ° The *hemp of Piedmont* or *hemp of Bologna* or *large hemp*, which is derived from the previous. This variety is distinguished only by the high elevation that its stems can acquire when cultivated on medium, deep, fresh and very fertile soils; But it has the failure to quickly lose the qualities it possesses, especially that of providing very abundant products on land of great fertility;

3 ° The *hemp from China* or Lo-mâ which given the names of Cannabis Gigantea, Cannabis Indica, has been known in Europe since 1846. It was imported from China by Mr. Itier. This species produces stems which, in Algeria, have 5, 6, and even 7 meters in height, and which give a remarkable filasse'/ thrum by its finesse, its silky appearance, and its great tenacity;

4 ° The *hemp of the Arabs* is the plant that provides the Orientals with hashish, a product which has intoxicating properties and which, when smoked, provides special drunkenness, a kind of ecstasy roughly analogous to that which one experiences when you smoke opium. This hemp is called Takrouri By the Arabs. Its stems are not very high. These are his leaves and extremities which are very fragrant, which are used to prepare the hash. These parts are coated with a kind of resin. The Nepaul, the plants that grow in the mountains are more viscous and contain more resin than those that are in the plains. Hashish is the Churrus of the Indians, the Turks Muslac'. It is the climate that allows hemp to have in Africa and Asia a great intoxicating property.

Culture. — Hemp is a demanding plant. It is not possible to cultivate it on soils of medium, deep, fresh and fertile consistency. It is floundering badly on clay lands and on land that dries up during the high heats. Under all latitudes, the products it provides are always due to the freshness and richness of the soil, and the temperature of the climate. That is why it gives truly extraordinary crops when it is grown in Italy on the rich and fresh alluvial of the Fx.

The soil that is destined for this textile plant is always perfectly prepared. When the Chènevières'/ hemp-growing-land have a small extent, very often they are plowing with a spade. When their surface is important, they are prepared with the implement's instruments. In both cases, it is very useful for the land to be well loosened and well leveled. The manure must be perfectly buried so that the Harrow does not partially return them to the soil surface at the time of sowing.

Hemp is a demanding plant because it exhausts the soil. So, there are very strong manure on the fields which are destined for them. Often even the fertilization is supplemented by spreading ash or potash nitrate. Hemp is greedy for lime, nitrogen, and potash. When it is necessary to fertilize the soil with straw or poorly decomposed manure, it is better to bury this fertilizer two to three months before sowing.

It is in March, April or May when the temperature has risen to 12 degrees, and we no longer have to fear of late frosts, that the sowing is performed in France, Europe, and Japan. We must not forget that hemp is very sensitive to colds.

Seedlings are flown at a dose of 100 to 300 liters per hectare, depending on the richness of the soil and the product you wish to obtain. When the Chènevière'/ Hemp-field is to provide a fine and clean thrum for the manufacture of so-called household webs, the quantity is raised to 250 and even 300 Liters.

On the other hand, when hemp is ordered as a long resistant and coarse thrum /filasse', the quantity is lowered to 120 and even 100 liters per hectare. The thicker the seedlings, the more slender, flexible and elongated the stalks are harvested; The clearer the sowing, the more hemp grows and branches. In general, fertile soils always require less seed than poor soils.



The Hemp seeds are large and light. They are the first choice when they are grey, striped with black, smooth and shiny; They are of poor quality when they are dull, without mottles, Browns must not have more than two years of existence and must be spread on the fly as uniformly as possible. They are buried with the rake or with the help of the Harrow. It is very important to bury them because many birds are very fond of them. It is in order to keep the birds away from the chènevières'/ hemp-field which one places scarecrows here and there after the sowing, or field being kept by children until the complete germination; it is to say, for about twelve days.

Fig. 124. Hemp: Female and male plant foot. Hemp-farm field, barn at bottom right of the picture.

Hemp requires little maintenance care during its vegetation. It is very true that the readiness with which it is floundering, allows it most ordinarily to dominate the native plants that develop at the same time as it.

However, it sometimes happens, especially when cultivated on land whose cleanliness leaves much to be desired, where one is forced to tear off, wrest the rave, the Romberge'/ or Annual Mercurial, wild mustard or mustard, horsetail of the fields or rat tail, etc. This weeding must take place when the plants have three to four leaves. Women who perform it must walk barefoot or have slippers so as not to damage the hemp.

In the South of Europe, the Chènevières'/ Hemp-farms-fields are watered every eight or fifteen days when the soil is dry, and a trickle of water can be provided. Watering is always discontinued fifteen to twenty days before the stems are pulled to reduce the tenacity of the fibers. These irrigations are carried out by infiltration using small flutes dug every 3 or 4 meters immediately after sowing.

The Hemp is attacked during its vegetation by two parasitic plants: *Dodder /cuscute'*, and *Orobanchaceae*, the *broomrapes /Orobanche rameuse'*. The first is very invasive because it develops rapidly; The second, which lives on the very root of hemp, produces lots of seeds that keep well in the soil. One must hasten to destroy or tear apart.

The slugs or grouper are very harmful when there are many in the chènevières', because they destroy a large number of young plants. One stops their ravages by spreading in the morning to the dew, on the plants, the powder of quicklime.

Harvesting — the harvest, or to better say the grubbing of the stalks, is done in two times. First, we out the male feet when the fertilization of the female hemp took place. This Operation done when the stems and leaves begin to yellow and when the male organs begin to fade, it is to say, towards the end of July or during the Fifteen first days of August. Later, Twenty to twenty-five days later, the female feet are grubbed up. At this point, the seeds are very formed and almost ripe, neither too haste nor too delay in these two operations. When male and female feet are prematurely harvested, fewer thrum are obtained, but thinner, more flexible fibers; When torn too late, the thrum that the stems provide is made of fibers that are less flexible or more stubborn, coarser.

The grubbing up of the male feet is more difficult to operate than the grubbing of the female feet. The workers responsible for the execution must act cautiously to avoid damaging the female feet. It is by following the paths that separate the planks from each other that they can easily grasp the feet they need to remove. Most ordinarily each operator is accompanied by an aid which has the task of taking out the rods which pull strand to strand, outside the Chènevière'/ Hemp-Farm-field. When the hemp is vigorous, when its stems have 3, 4, or 5 meters of elevation, they are cut Ground Earth with a sharp instrument, which is not always very easy.

The grubbing up of the female feet is very easy to pull-out. However, it is very useful not to shake the rods strongly, in order to avoid the fall of a certain number of seeds.

As the stalks are torn either male or female, they are brought together in small boots using wicker or rye straw bonds, and they are erected on the ground after they have been removed from the foot. The size of these boots varies depending on the maturity and the length of the stems. It is a mistake to leave them in bleach on the ground, especially when the weather is rainy. The training of the boots is done in order to make the drying of stems and leaves more rapid. When the female feet are dry and the seeds ripen, they are ginned, an operation performed on a tarp using flexible saplings, or by hitting the tops of the stems against a scale or a barrel, or by engaging their extremities in a Strong hackle or comb. After this operation, the seed is cleaned and then deposited in a thin layer in an attic where rats and mice cannot penetrate. In order to prevent them from heating up and losing a significant part of their commercial value, they are occasionally stirred up during the month following their harvest.

The Fiber Extraction. — When the stems of male hemp and female hemp are dry and have lost almost all of their leaves, the roots are detached, if necessary, using a small axe and a log, and the sorting or reconstitution /rassortiment' of the rods is carried out in order to have Kings Hemp Qualities: fine stems, medium rods and strong stems. During this operation, the dead feet and those that have been altered by atmospheric agents are put aside. When the stems have a long length, 3 to 5 meters, they are divided into two or three parts with the precaution of not collecting rods of different sizes. This division has the advantage of making the retting easier and more regular.

The purpose of the retting is to dissolve the gum nitrogenous principle which agglutinates the fibers and fixes them to the Chènevotte'/ woody, ligneous, part of hemp. This is done with water or dew. The water retting occurs in the dormant water or in running water. In the first case, it is ret, executed in more or less large retting-receptacle /routoirs', with a depth of 1 or 2 meters. The second one operates in rivers or a river.

The retting and limpid water still allows hemp to produce a very nervous thrum /filasse' and having a beautiful blond color; It is very safe and never gives birth to these fouls which always emerge from the roussoir'/ routoirs'/ soaker tub of dormant water. Hemp retted in stagnant water always has a brown shade more or less dark.

Notwithstanding, in both cases. The hemp bundle are placed horizontally on each other and maintained below the water level using stones or strong planks. The bundles put in the water in the rivers must be placed in the direction of the current. They are guaranteed against sudden flooding by stake piles and weirs or by a wattle.

The duration of the retting /rouissage' varies depending on the temperature of the air and water, and also that it is a question of making ret of male hemp or female hemp. In the ordinary circumstances and when the retting is held in September by fine weather, the male hemp remains in the water from six to ten days and the female hemp from eight to fourteen days. In general, it is done more quickly in the Midi than in the North of Europe, and in hot water than in cold water.

When the cortical fibers are easily detached from the Chènevotte', the woody part which forms the solid part of the stems. The boots are removed from the routoir'/ soaker tub, tank retting, washed if necessary to rid them of the earthly parts that may adhere to them, they are Loosens and is put to dry against a wall, hedge or poles placed horizontally at 1 meter or 1,11 meter above the ground and supported by stakes or piles (Fig. 126). After three to six days, depending on the state of the atmosphere, that is, when they are dry, they are reconnected in bundles and brough to the farm to cram them in a dry place and sheltered from rodent animals.

The retting /rouissage' with the dew, often known under the names of rosage' or rorage'/ ret, is to extend the stems as soon as they are dry on a turfed ground or on a grain stubble. It is performed mainly in areas that do not have routoirs' or that cannot ret hemp in streams or small rivers. Before you spread the hemp on a meadow, you mow the grass if it is raise. All rods must be placed well parallel to each other in a thin, regular layer. Once in a while, the hemp is returned by using long chopsticks. This retting is always more prolonged that the retting to water. He is finished when the thrum /filasse' is easily detached from the Chènevotte'. This thrum /filasse' thrum is always brown or greyish; It often serves to make a very fine thread, which becomes very white from bleaching.

In the retting to the dew as in the retting to water, it is important to remove the hemp promptly. Stems that have been retted, grown too long give a thrum /filasse' that is difficult to work with; Those that have not been sufficiently altered by water or dew, give fibers that are less nervous, less resistant.

The extraction of the thrum is done in the farms usually during the off-season. In the factories, it is operated almost all year round.

The scutching /teillage' or separation of the fibers of the chènevotte' is done by hand or with the help of brayer or grinder. The scutching is mainly used in the Dauphiné', the Savoie', Alsace and Auvergne.

This is done by handing the hemp fibers, which has been previously roasted, with the help of the hands; It is mainly the occupation of older people or young children during the vigils. In this scutching, which is often called tillage, one seeks to obtain long fibers. The big strands are the ones that are most easily known.

The roasting /torréfaction' must always precede the grinding and the scutching; It is intended to dry out the hemp completely. It is executed in an oven after baking the bread. On the eve of the day when the grinding is to be carried out, the oven is capped when it is filled with hemp, and it will stay for about twenty-four hours. It makes grinding easier by crushing the rods on a log using a mallet in hardwood. In factories, this Maillochage'/ Pulverizing is replaced by a mechanical breaking.

The purpose of the grinding is to separate the Chènevotte'/ Hemp-fiber from the filamentous part. It is usually operated with the lever grinder (See, this word: broie à levier'/ (crushing lever, mashing lever). This operation is quite painful as a result of the irritating dust that comes out of the hemp, especially when operating in a building in which there is no current of air capable of causing this dust outside. Most hemp plants have replaced the grinding by mechanical shredders, which are put in motion by a merry-go-round or steam. The worker who uses the grinding must avoid fending and breaking the fibers. It finishes the preparation of each handle of thrum by refining it with the help of repeated small strokes of the lever.



Fig. 125. — Rameau, fleur et fruit du Chanvre : 1, rameau à fleurs mâles; 2, rameau à fleurs femelles; 3, fleur mâle; 4, fleur femelle; 5, ovaire à style bifide; 6, fruit; 7, coupe de la graine.

The thrum /filasse' thus obtained is combed or sérancée'/ hackling using several Serans'/ hackle or Combs, having steel teeth of various sizes and more or less close together. The purpose of the combing is to disintegrate the fibers. The flax that have been well combed are free of chènevotte' (cannabis fibers which can also be use as cat litter)*. and tow, and they have a silky and shiny appearance, when the combing is finished, one folds in two each handle by twisting it roughly, but carefully. All handles must be the same length; We put them in packs of ten, sixteen, twenty or twenty-four skeins. These packages weigh 2, 3, 4, or 6 kilograms depending on the circumstances and the finesse of the thrum /filasse'.

Fig. 125. — Twig, flower and Fruit of hemp: 1, male flowering twig; 2, female flowering twig; 3, male flower; 4, female flower; 5, ovary with a bifide' style; 6, fruit; 7, cut seed.





Fig. 126. — The drying of hemp.

Products. — The products supplied by hemp are well cultivated on good quality land, it produces per hectare, on average, 2000 to 2400 kilograms of dry stalks which give 500 to 600 kilograms of thrum /filasse'. When it occupies very fertile alluvion land, its product in dry stems varies from 4000 to 4800 kilograms, and in thrum /filasse' from 1000 to 1200 kilograms. The seed product usually oscillates on average between 8 and 12 hectoliters per hectare; Each hectoliter of semen weighs 50 to 53 kilograms.

In general, 100 kilograms of crude hemp provide 25 kilograms of crude thrum /filasse'; 100 kgs of ordinary thrum give 65 kilograms of combed spinning and 32 kilograms of oakum /étoupes'; 100 kilograms of seeds provide 27 kilograms of oil and 40 kilograms of oilcake /tourteau'.

The thrum that hemp gives is use to make yarn, canvas, strings, and ropes.

The seed is used in poultry and bird food; The oil it provides is very drying; It is used in lighting, in paint and the manufacturing of soap. The Chènevotte'/ Hemp-fiber is use as fuel. The meal is used to fertilize the land; It is also used as bait in fisheries. (G. H.)

Also see terms such as*, ***Water hemp*** /chanvre d'eau'. — See under, *Bident*'. ***Manila hemp*** /chanvre de Manille'. — See, *Anaca'* and *Bananier'*. — ***Indian hemp*** /chanvre des indiens'. — Vulgar name of the Agave of America, by which method we remove the textile material, known under the name of *Pite'*. (See, *Agave'*)

Summary of Jules Giraud, TESTAMENT D'UN HASCHICHÉEN'/ (TESTAMENT OF A HASHISHIN), from Raymond Meunier. Paris, Hector and Henri Durville, editors, 23, rue Saint-Merri, s. d., 1 vol., 252 pages. Testaments are always very interesting for the Psychologist and dare I say, in our ideological archives, the documents which claim this title are always to be consider closely. Mr. Giraud's is, however, a pseudo-testament between the intoxicating, the wills are often rebirths and, in this case, the author is a strong addict reborn since he announces that his Testament will be follow by his master work *the "Coqalanum, chef d'Oeuvre d'un Haschichéen."*

The Testament of Mr. Giraud's is, nonetheless, a work that I like to see in the documentary Library of all Psychologists and Psychopathologist which attracted to the issue of "Toxics". Works in which the action of ephemeral drugs clearly appears are much rarer than believe. Addicts usually do not write under the immediate action of the intoxicant, but, mediately, when the drug comes to allow to what still overwhelms their efficient mental activity. Mr. Giraud, on the contrary, always writes under the direct influence of hashish and likes to analyze, develop, explain this very particular influence, the hashish remaining, in my opinion, the mental toxic by excellence, a toxic well apart and perhaps also less degrading, demeaning than the others.

From the Psycho-physiologist point of view on Hachichique'/ Hashish intoxication, only one Chapter is really to be remember from this book. the Fourth, titled *Manuel du Haschichéen'/ "The Hashishin Manuel"*. The manual is a very real experimental series since it is possible to follow the effects of the intoxication according to the subject, the experimental device, the doses. It aims at the art of varying the effects of hashish, and this art must Subdivide into three parts « 1° Initiating intelligently. 2° Moderating Access or exciting them at will. 3° "Snapping out of Sleepwalking" if an unforeseen incident suddenly brings you back to the ground floor of reality. » (pp. 49).

« Do not rub recklessly onto the queen of Urticaceae, further adds the Author, to this Urtica Mystica (The mysteries of the nettle (desire)), who is also the Queen of Plants, the grass of the mysteries! It is in the well-born Heads*, in Animis Nobilibus* (*in the soul*); that the *selection herb of excellence* will give its best distilled. They alone will escape the burning of the Nessus grass, from the explosions of this kind of mental dynamite, Haschichite'/ hash-oil, tincture.

« In the well-channeled brains, it will emerge into a philosophical quintessence, converting your vile lead into pure gold, into superior alchemy, an al Alchemy! It will then be blessed as al Végétal'/ the Vegetal, al Distillatif'/ the Distillation, al Purificatif'/ the Purification » (p. 93-94).

The author who has Seventy-seven years and, moreover, than forty-five years of Hachichism must possess the Mastery of the question since he Attributes among other faults, a thousand virtues to the hashish. These virtues worry me very much, it is true, and, for having studied at length the hashish in the laboratory and the clinic, I only recognize them too much: it is the abundance of dissociation of the Mental Synthesis, it is euphoria, it is exciting. Moreover, here the author dreams of a Pharmacological Morality: Schopenhauer and all the pessimism defeated by the chemist's pharmacy. One step further, addressing the Meta-psychic Domaine: The author develops or rather makes us appear in an uncoordinated glare an occultist theory, which we can hardly follow the outline, essence all born, it seems, from hashish.

Whatever the case which may be, and whatever the critical point of view of the reading of this book, it must be read by psychologists. Admitting I was very happy to find under the pen of an Author that one can believe « inform » in the matter. Such proposals: Suggestibility provoked by the hashish, Hachichic melancholy opposed to Hachichic euphoria, the revelation of the subconscious background and the Hysteriform loss, deficiency/ Tares Hystériformes', etc., etc. Which I even allow stating in my work on Hashish. Moreover, this affirmation has its value.

(Raymond Meunier). 1913, Publish in # 76, the 38th years of the monthly review, (July to December) ***Revue Philosophique de la France et de l'Étranger',*** **Library Félix Alcan. P. 321**

THE MAGICAL MIRRORS

ERNEST BOSC DE VÈZE (1837-1913)

- FOREWORD AND HISTORIC.
- MAGNETIC DISKS.
- ARABS MIRRORS,
- MIRRORS OF THE BATTHS /BATTHAS',
- CABALISTIC MIRRORS,
- GALVANE MIRRORS,
- MAGNETICS MIRRORS,
- MIRRORS OF THE SEVEN METALS,
- NARCOTICS MIRRORS,
- THEURGIC MIRRORS,
- MIRRORS OF SORCERORS, WIZARDS,
- MIRROR OF SWENDENBORG,
- MIRROR OF CAGLIOSTRO,
- MIRROR OF THE BARON DU POTET,
- BOSC MIRROR - PRACTICE AND RITUAL.

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PARIS

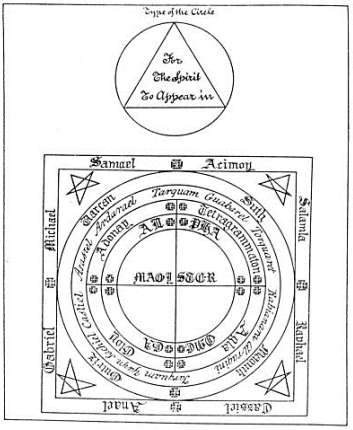
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58 RUE BEAUNIER

-1912-, TRANSLATED TO ENGLISH IN 2015-2017

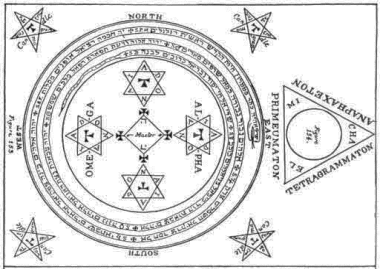
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*From *The Complete Book of Magic Science* (unpublished).

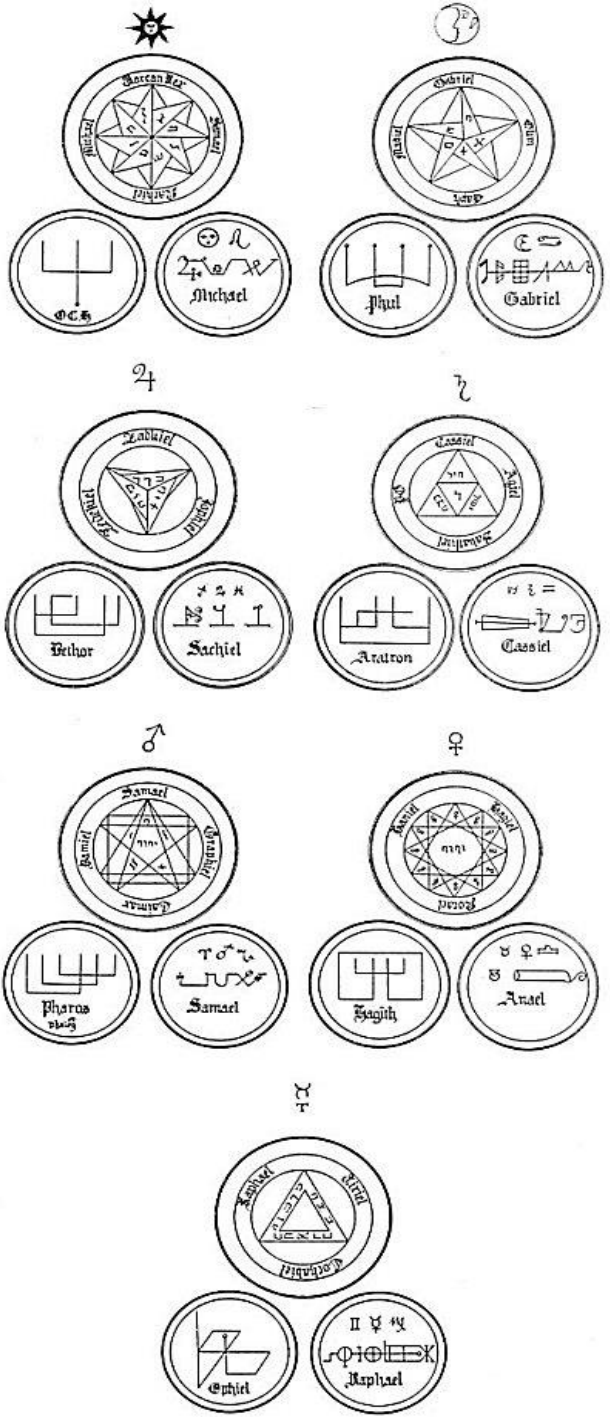


"The above figure is a complete and faithful representation of a magic circle as designed by medieval conjurers for the invocation of spirits. The magician accompanied by his assistant takes his place at the point formed by the crossing of the central lines marked *MAGISTER*.

The words about the circle are the names of the invisible intelligences, and the small crosses mark points at which certain prayers and invocations are recited. The small circle outside is prepared for the spirit to be invoked, and while in use has the signature of the desired intelligence traced within the triangle." (π)*



(π)* Furthermore, see footnote (1)*, p.269



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FOREWORD

One of the finest most beautiful faculties of man is Clairvoyance. Today few people are gifted with this gift, which certain natures can acquire by various training is supported by kindness, by the love of neighbor, and by altruism.

Someday, when humanity is more advanced, there will exist quantities of Seers. While in our time, their numbers are still very limited, so limited still, that the majority of men does not know, does not want to recognize this sacred gift.

Today (circa 1912), when in some circles we talk about the beautiful results from Clairvoyance, we smile, if we do not mock you; and however, Clairvoyance is a very natural thing, a simple extension of one of our physical senses. However, now, as long as man sees and touches the solid, liquid or gaseous matter he believes it, he understands it by what is perceived by his material sense; however he doubts of this same matter as soon as it is subtle, it becomes less perceptible, noticeable to him.

Indeed, if a man tries to see the matter in a fluid state, an Astral, Etheric /Aithérique' State, or in a very subtle State, it becomes more difficult. Sometimes even impossible to him, cause in the ordinary State, we will have to extract from our eyes, all the physical light that they have stored.

To achieve this outcome; you will need to stay in obscurity; Moreover, then this etheric matter can have colored itself with various shades and appear to us even in a fluorescent State. But if we are, somehow, somewhat a little sensitive to it, as demonstrated by Reichenbach (1788-1869) experiences on the Od. (+), and the Ob. (-).

Moreover, if we raise ourselves by a degree, if we climb a little higher, we increase our receptive possibilities. Because then we do not make use of our physical senses, however, we use instead of our hyper-physical senses, our Astral senses, these may, therefore, allow us to see Astral matter; It is a slow, continuous and natural progression which we get to increase our perceptions.

From the above, we can draw this conclusion:

« It is, that, to perceive the invisible; we must first abstract from the visible atmosphere. »

However, one of the most practical and oldest means, as we shall see, is to use the *Magic Mirrors*, which allow to extract from our eye as most possible the visible light and to achieve this result, nothing is more useful than a Mirror.

From all times, man has sought to know the future and indeed the mirrors had to be used by him in extremely remote Antiquity. Ponds and still pools of water had to serve him as the First Mirror. Either the shiny surface of the water would have hypnotized the Seer, either it helped to focus his thoughts on a single object. Whatever the means used, the smooth surface of the water brought Clairvoyance, the clear-view of the Medium. (1)*

Regardless of their frequent use and known to exercise Clairvoyance, we can also use Magic Mirrors to practice telepathy exercises, which proves the following narration we find in *the Théosophiste'*:

« It was in December 1800 (write the correspondent of this Review), my brother being establish in London, I took the resolution to try to communicate to him if possible, through telepathy. Finding myself in a city, away from London of 113 places, I set to work to run my project. I sat on a chair in my bedroom before a blackened concave mirror, and I tried to form a mental picture of my brother. He had told me that if I was able to make him make a move any, after that, I had well visualized his image, I would then be sufficiently in relation to him to communicate my message. I, therefore, continued until I see him also as clearly with the eye of my spirit or my mind, as with my physical optical body. »

« When I visualized him as thus, I told him mentally to turn his head and look at me, which he did.

(1)* Furthermore, on practical and theoretical exercises and experiment on Clairvoyance, Tattva vision, Astral Projections, see ***Mind Games,*** the Guide to Inner Space, by Robert Masters and Jean Houston; also ***The Psychedelic Experience:*** *A Manual Based on The Tibetan Book of the Dead*, (1964) “the crossing of the 4 Bardos”, by Timothy Leary, Ralph Metzner, and Richard Alpert.

Then I wanted him to lift his right arm and that he took his watch in his pocket, which was done. Something particular then happens.

Although I could see him, I was, however, unable, according to me, to see the watch that he was holding in his hand. I then had the idea that if I could keep his position, I would be capable of, perceiving it. I, therefore, crept into his place and indeed saw his watch.

As soon as I noticed the time (eight hours minus ten), the watch disappeared to my eyes, and I found myself back into my normal consciousness, very tired by this sustained mental effort. Although the events clearly preserved in my memory, I did not find that there was still enough decisive proof to direct contact with him. Despite my inner conviction that I had reached actually, what I got was in my opinion, to be attributed to being the single made by the vivacity of my imagination. I was there for seven hours, and it was now eight hours minus ten, without apparently, anything. I felt a lot of fatigue and a great disappointment, but before you go to bed, I resolved to try again, thinking to be able to get much more easily during my sleep that I wanted more than the method I had just experimented. »

« At about eight o'clock and a half, I began, therefore, to go to bed, but not as usual. This time for some reason, I had put the pillow at the foot of the bed, and then lay down on the chest, extending the arm at right angles to my body and supporting, Chin on the pillow. It seemed to me being in this position barely a minute, reminding me of the image of my brother that I saw, when I suddenly felt a vibration of an intense electric energy climb along the spinal cord and lead to a point about the size of a pinhead to the center of my head. I could not tell if this current was hot or cold, but in any case, it was too painful. It then seemed to shatter, and I was aware finding myself in the middle of the room. Observing a bright luminous golden mass in the middle of which was a watch.

It was a Geneva Watch, very thin, the top covered with glass, the case was in silver engraved everywhere and bearing three hits markings. The dial was silver with Golden figures and Golden Needles. Instinctively I knew that it was my brother watch as if I needed to know something about it. I would have to direct my mind, focus my spirit on the object and that everything would be revealled to me.

Looking at, I realized that it was eight hours minus ten minutes, and as soon as I had noticed it, I was back in my body and woke up. I then changed position and fell asleep. In the morning when I woke up, I put my hand under the pillow and sought my watch, I was not surprised to find that it was also marking eight hours minus ten.

It is an experience familiar to many people that if they fall asleep thinking about the time at which they must wake up, they will wake up without fail at this time. »

The above-related experience shows that the vision in the mirror is not a simple case of telepathy. Moreover, the sharp pain, impressions of bursting explosion and the subsequent State to demonstrate that the individual, his personality can come out of his body (liberated from) in full awareness; It is regrettable however that the spirit of the experimenter was occupied by an insignificant object (the Silver Watch).

We will add that separate experiments, which are not the direct result of training and leading to nothing, in particular, are not uncommon.

Moreover, so, man can still see by telepathy, by Clairvoyance and by the help of mirrors; there is, therefore, no more need of his eye, his physical sight to see, he still has a better organ, his internal views, his mental vision. Nature is responsible for demonstrating to us that the diver's human organs can substitute one to another and have multiple faculties. It is necessary to develop these, training these organs to new destinations.

With regard more particularly to the view, Nature compensates for this organ by the surface of the body, through the skin, in some animalcules and this through sensation, as we shall see.

Man himself (some men at least), with eyes closed, bandaged by a handkerchief may well know. If they are in the light or the dark, and when they are in a particular location whatsoever. Theses natures feel very well where they are, and this the by sensation; any man can distinguish, finds himself in an environment heated by the Sun. For example, in this case, the sensation replaces the vision.

The Work of Raymond Dubois and J. Renaud has established in an unmistakable way that the phenomenon of vision can ultimately be reduced to a simple tactile phenomenon. R. Dubois and Darwin (1850-1943) showed, the first in mollusks and the second in worms, the transition from dark to light and the duration of the light excitation cause contractions sui generis, in animal species, even though they are in their body, no rudiment look.

It is replaced by what is call photodermatitis functions that appear as well as being the oldest in the sense of view. Under the influence of light rays, the skin acts as a kind of retina and light on it determines spontaneous contractions similar to those that occur on the iris of the eye.

This may demonstrate that the Clairvoyant has no need of the physical eye to see, we would rather more say, they hindrance him, that is why he has recourse to the Mirror.

He fixed his eyes on it, in order to see nothing else, and it happens by focusing his eyes on the Mirror, he sees nothing in his atmosphere or his brain. So, isolating in this way, he only makes uses of his internal view, which then helps him to perceive on the Mirror the scenes: real or symbolic, allowing him to see the Present, the Past, and the Future and prophesy it.

This is the Mechanism of Clairvoyance through Magic Mirrors; This can be explained by two words: abstraction and self-expression of the person: from which Clairvoyance, Astral Projection, Foresight occur, likewise to Tattva vision*.

The Oldest Magic Mirrors known and described are the Urim and the Thummim, mentioned by Moses (c.1400 BC.). They have written about this topic many reviews. Philon' the Jew of Alexandria (25 BC.-50 AD.) only sees the image of four symbolic animals; So speaking of history hidden in the chapter of the Judges. Philon tells us that Nichas made in gold and silver three figures of young boys and three young calves, then a lion, an eagle, a dove and a dragon: so that if someone was going to use it for knowing some secret involving his wife, he questioned the Dove. If concerning his children, the young boys; if dealing with richness, the Eagle; If for strength and power, the Lion; If for fertility, a Calf; If for the length of the days and years, the Dragon.

HISTORIC

The use of Mirrors so-called Magical studded dot Mirrors (1) dating back to a high, very high Antiquity, an Antiquity so remote that it gets lost in the night of time and from very ancient civilizations known and little to unknown.

Antiquity has known a wide variety of metal Mirrors in use for Magic (2); today; in India, the Chelas still use in the Crypts of the Temples Mirrors of Gold and Silver.

In Japan, most Magic Mirrors use, are quite large in dimension, they are of jade, pierre de lard'/ steatite stone or other stone of value can be seen in the Museum of Religions on the avenue Trocadéro', Paris, have beautiful specimens.

Commentators identified the Urim and the Thummim crystals with the Twelve Stones of Ephod of the Grand Priest of the Hebrews; It is true that others have believed seeing the incommunicable name and that of the Twelve Tribes of Israel. Varron (3) claims that their employment is native to Persia, which would tend to assume that they are of the Mage'/ Magi / Magus, who are the inventors of this mode of divination. Which is also called Catoptromancy (derived from the Greek *katoptron*, Mirror, and *mancein*, deviner'/ to-Guess) term used by Pausanias, Spartan (died 470 BC.), Ælius Spartianus (4th Century AD.) and other authors of Antiquity. (4)

(1) So, designated because they are often marked of stars on their reverse figures.

(2) The magical instruments were numerous in Aphrodite (fig. XIV, 225); the Wand of Hermes Psychopompe (fig. XXIV, 343 and Odys.) V, 4); the consoling beverage of Helena (Odys. IV, 220); the rod and the beverage of Circe (Odys. X, 210, 450); the song of the Syrenes (Odys. XII, 40); Healing formulas of the sons of Autalycos (Odys. XIX, 457); etc.

(3) In Saint-Augustin, De civitaie, VII, 35

(4) Cf.'/ See, Glossaire, raisonné de la Divination, de la Magie et de l'Occultisme, et ainsi que le Dictionnaire de l'Orientalisme, d'Occultisme et de Psychologie'/ See, (the Glossary of, reasoned of Divination (5)*, magic and the occult, and also the Dictionary of Orientalism, Occultism and of Psychology).

(5)* On Divination also see Equinox V no.3, The Chinese Texts of Magick and Mysticism, by Aleister Crowley, Marcelo Motta, Claudia Canto, T. C. Brennan, J.C. Ellis, Ray Eales. The Yi Jing, the oldest method of Divination in the World, The Dao de Jing.

Didius Julianus (born 133/7- died 193) had recourse to magic mirrors to know the outcome of the battle that was to deliver against Severus, Lullius Crispinus, his competitor to the Empire (1). However, as in Antiquity, we had great confidence in the clear-view of children, to reveal the future, Didius Julianus, after drawing on the head of a child, using Conjurations, Clairvoyance, made him read in a mirror fatefully.

They were called Specularii, those who consult the future using mirrors (2). This is obviously the use of water in a basin, in a recipient whichever, which must have led to catoptromancy, it is the medium using a glass of water our days.

The Magicians from the Middle Ages mainly used Metallic Mirrors, in Copper and in Tin.

They also employed Crystal said of Sainte-Helena (c.259-c.330), which is used to construct a Mirror under that term. Nostradamus (1503-1566) was neither an Astrologer nor a Seer trough Mirror; He was a great Seer, likewise at a later date to Swedenborg (1688-1772), however various authors claim that Nostradamus used mirrors for various prophecies.

Pic de la Mirandole'/ Giovanni Pico della Mirandola (1463-1494) had great confidence in the dotted, studded Mirrors. He affirmed even that it was sufficient to make one, under a favorable constellation and to give his body a temperature suitable to read in these mirrors, the past, the present and the future. This last observation is important, we know, indeed, that if a medium Seer feels cold, it is for him difficult to be extremely lucid.

(1) Spartianus, Did Julia, VII.

(2) Charles du Fresne / Du Cange, Glossarium Mediouvre et infimae latinitatis', V Specularit.

Jean Fernel (1506-1558) (1) claims to have seen in a mirror (2)* various figures, executing movements he commanded them and the actions of these figures were so expressive, that each of the assistants, who seen as him in the mirror, could well understand their mimicry.

Joseph Toussaint, Reinaud (1795-1867) (3), tells us: « the Orientals also have magical mirrors in which they imagine to be able to make the angels, the archangels, to appear; by perfuming the mirror, fasting for seven days and keeping the most severe retreat. One becomes able to see, either from his own eyes, or by those of a virgin or a child, the angels which he wish to evoke. They will only have to recite the sacramental prayers; the spirit of light will show itself to you, and you can speak to him of your wishes. »

The Chinese and Hindus have metal magic mirrors in which they clearly read the future or describe scenes that are passing far away, at a distant location.

The fabrication of the Magic Mirrors was known to the Romans; which were commonly use (4).

(1) Abditis reram causis, I, XI.

(2)* Also see, - Alfred Maury (1817-1892), **Revue Archéologique'**/ (Archeological Review), 1856, (the Magical Mirrors of the XVth or XVIth Century), p.155-170. – Dr. Pascal Beverly Randolph, **Seership**! The Magnetic Mirrors, 1875. - Paul Sédir (Yvon, Le Loup), ***Les Miroires Magiques'***/ (*The Magical Mirrors*), 1894, review 1907.

(3) Reinaud, **Description du Cabinet Blacas'**/ (Description of the Blacas Cabinet), p. 401, 402.

(4) See **Aulus Gellius** (c. 125 – after 180 AD), Auli Gellii /Aulu Gelle' book **Noctium Atticarum, "Attic Nights"**, Moet Noc. attic. XVI, XVIII: « ut speculum in locu certo positum nitril ima get, aliorum que translatum faciet imagines »'/ « to get the bottom of a glass in place in certain position nitrile, which is transfer to the other photos. » - Also see **Marcus Terentius Varro** (116 BC – 27 BC) was an ancient Roman scholar and writer who claim that "Magical Mirrors" originated from the Pheonician.*

Cornelius Agrippa (1486-1535) (1) tells us from such mirrors found in the hands of certain people, made them accused of magic and spells casting, and that their possession often put at risk the lives of sorcerers.

For his part, Muratori (1672-1750) teach us that Martin Della Scala (…/-1277), put at the Mount of the Bishop of Verona /Mont l'Évesque de Vérone', under a pillow, was found a Magical Mirror; It wore as inscription: Fiore (flower), which Wizards apply to the devil; which is confirmed by the confession of Saint Cyprien (circa 200-258). Which tells us its effect, that the devil, the daemon, demon often appeared in the form of a flower.

Such a Mirror was found in the home of Colas de Rienzi (1313-1354) (2).

Le Mercure François de 1609'/ (The French Mercury Journal) of 1609 (p. 348), tells us that in 1609, they burned, in the place de Grève, a Norman Sorcerer: Saint-Germain, for having made use of magical mirrors, in the company of a woman and a doctor.

In an anonymous English book on the Magical Art. We read a curious relation on the subject which concerns us; It teaches us, that the oldest method and the best for divination is that of Crystal or the Urim and Thummim. That the origin of these is divine or celestial and that the inspirations, communications, and visions received through the intermediate of the Crystal with Holy character, which divine and free of human influence.

The use of Crystal in our time is almost as powerful as the Urim and the Thummim of the Jews; in the hands of a good Clairvoyant revelations through it intermediate is of the surest. The spirits may well not appear in the Crystal « the Seer receives a magnetic succor to interpenetrate the spiritual world through the translucent, Crystal and in this way the Seer's enter into intimate contact with the Spirits who can willingly converse with mortals. »

(1) **De incertitudine et vanitate scientiarum'**/ (Of Incertitude and the vanity of sciences), c. XXVI. *Also see Dr. John Dee (1527-1608) and Edward Tabot Kelly (1555-1597), Enochian works and System: **True and faithful relationship**, also Kelly, **The Philosopher Stone,** and surrounding works.

(2) See - Muratori, Scriplores rerum Italicurum, T.1, coln 293 & 545_ Also see – Wierus, Pseudomonachia Daemonum, lib III c. XII, 6.

THE MAGNETIC DISCS

In a study on the Magical Mirrors, we must first say a few words on magnetic disks because a skilled experimenter can make use of them for experiments of Clairvoyance.

These discs are made of cardboard, covered with colored paper. At the center of each of them is the sequence number that the color of the disc occupies in the solar radius. On the left side, you can read the action that the colors must produce on the subject while on the right one sees the sign of the planet protective of the disk.

Magical Discs (1)* are of the number of Nine: Seven represent the primitive colors. The no. ° 8 disk is White and no. ° 9 is Black; these two Discs indicate the Beginning and the End. The action on each of these disks is to hit with force the imagination of the subject submitted to the tests, each of them produced different effects to each other;

Here is a brief enumeration of the effects:

- The n.° 1, Violet Disk, is represented by the plants: Ilydrociamus nigra; Datura stramonium, Cannabis Indica, etc., produce the effect of continuous movement of the arms and legs; desire to touch something, screams, barking imitating those of dog; wanting to bite; total drunkenness; appearances of all kind of happiness, etc. …

(1)* On Magnetic color Disk experiment see among others Paul Sédir *Les Plantes Magiques*, 1902. - Also see Victor Michal, ***Les Corps Aromal'***/ (**The Aromal Bodies**, p. 277 to 289 of the present Treaty), 1856. - Also see, Jean-Marie Ragon, - ***Orthodoxie Maçonnique****: suivie de l'Initiation Hermétique*'/ (Masonic Orthodoxy: followed by the Hermetic Initiation), 1853, p. 498, and Du Magisme Religieux'/ (Of Religious Magism), p. 505, 506 (translated excerpt p. 215-216 of the present Treaty), **The Mass and its Mysteries Compared to the Ancient Mysteries,** (Translated to English by John Lenoir, 2017). **Traité de la Yoga'**/ (The Treaty of Yoga) Ernest Bosc, **L'Homme Invisible'**/ (The Invisible Man) Ernest Bosc. Furthermore, on the Symbols of Initiation, the Hall stations of the Neophytes to the Temple stations of the Pyramidos Temple of Initiation, recommending to the all aspirants of Western Tradition among others **Pyramidos** – Self Initiation in the Aeon of Horus, by D.G. Mattichak Jr. (2014). - "**The Life of the Sorcerer's Apprentice" and "Living with Magick in a Mundane World**", Antemos Publishing, by Anthony Mollick, (2010) in memory of Frater Antemos, James Lee Music (1937-2007), Swiss O.T.O. and A.'. A.'. Initiate.

- The n.° 2, Indigo Disk; Piper nigra produce febrile excitement, abdominal limb weakness; loss of sight; shaking of the eyelids, deep sleep.

- The n.° 3, Blue Disk; Piper cubeba, laurus camphora, assa fatida; General excitement, convulsive movements, drowsiness, somnolence; abatement.

- The n.° 4, Green Disk; abundant tears; the individual plays with his hands like a child, a want for running; the thrill of all muscles of the body; general numbness, lethargy.

- The n.° 5, Yellow Disk; Strichnine, asparagus officinalis, etc.; swinging the head forward and backward; general numbness, sleep, sleepwalking, etc.

- The n.° 6, Orange Disk; Valerian officinalis, tobacco, etc.; agitation, nervousness.

- The n.° 7, Red Disk; Prunella Vulgaris, lavender, digitalis purpurea, digitalis, Foxglove, etc.; acute screams and intermittent, screams of fright (1).

THE THEORY

To understand what happens when a sensitive Seer gaze his looks on a magic mirror and fixed it in an intensive way, we need to remember, what is the Astral body. We know that it has seven centers of forces (Chakras) which correspond to plexus, and one of them to the pineal gland (hole of Brahma, Brahmarundhra). It would be in it that the physical forces warms (according to some occultists) to feed and nourish somehow the subtle body (aithérique'/ etheric, astral body).

(1) Cf. Dictionnaire d'Orientalisme, d'Occultisme et de Psychologie, Cf. Dictionnaire 2 vol. In-12 illustré'/ See, (Dictionary of Orientalism, Occult, and Psychology, see the Dictionary 2 vol. in-12 illustrates, Paris), 1895.

Also, this gland has great importance; this is why we talk about it a little further. In addition, the center that corresponds to the cavernous plexus is a psychic vision (the eye of Shiva). This is why to attained Clairvoyance, we must concentrate all the nervous force of the body between the two eyebrows. Where is located the headquarters of vision, to bring to consciousness the impressions experienced by the cavernous plexus (1).

Finally, to achieve the final goal (foresight, Clairvoyance), we will need to concentrate on a point in space, a part of the hyperphysical light (Astral light) (2)*. So, our Astral senses, especially at the beginning of their development, do not drown in this astral environment, which would inevitably happen if they are not put in communication with a special point of the astral plane. Apart from the magic mirrors, realizing this condition especially the concave mirrors which are much more powerful, because they center considerably the fluid sent of the Consultant through his eyes. What is the Pineal Gland?

We do not know many things or about almost nothing of this, nil.

We will, however, give unto it subject some explanations and use comments real or legendary.

Pascal said the first I believe in these modern times: this famous gland use as a residence to the human Soul.

Here so is one of its functions, but that does not tell us what this gland which was referred to formerly as; the “Unique eye,” the “Cyclopean eye,” “the Third eye,” etc., etc. …

It has been called cyclopean-eye because the Cyclops having only one eye in the middle of the forehead would have been the causing of its origin. Indeed, when men got two eyes, the single frontal eye retreated in the brain and became the pineal gland, which is considered today as the eye of the Inner vision or “Clear-view”.

(1) About the Plexus, see page 188 of our, Traité de la Yoga’ 1 vol. in 8; Paris, (S.D.), 1908.

(2)* Aour, in Hebrew. - The term designates Astral light.

Over time, the pineal gland is destined to become the physical organ of telepathy; it is to say the transmission of thought from one brain to another.

Indeed, as soon as a thought-form was born in a brain, the vibration of it can communicate to another brain if the owner of the first brain knows how to gather, isolate themselves, focus so slightly. The communication by intellectual, mental waves settled easily if the thinker thinks, we would like to repeat our self.

With steadiness and commitment if the reader of thought (the receiver) isolates himself enough of his entourage, of his atmosphere to not be diverted in the reception of mental waves, by any other wave reception, born out of thought-forms of other brains.

The wireless Telegraphy, by Hertzian waves, can facilitate the intelligence of the preceding lines. We must add applicable to practice a kind of training in order to receive brain vibrations from the transmitter to the receiver effectively, although, we always get there with a bit of practice and experience.

We see by the above that the Pineal Gland is a wonderful device which is not without analogy or that at least one could compare the phonograph; What happens with this one? Sounds are emitted, the film which is impressed save by the stylus which works under the sound waves. When One Stop the appliance to Play, you hear nothing any longer; we could believe forever of the soaring impression of the sound. There is nothing, as soon as the appliance is put into play, the voice, which we believed to be lost, reborn, become heard again, the vibration from another “center” may wakes up and find the heard sounds.

It is the same for the transmission of thought. The brain impresses (as a pellicle) vibrations from the brain of the thinker and receiving brain can then perfectly synthesize the actions and the thoughts of the transmitter brain. Moreover, the exchange of thoughts is accomplish by the Pineal Gland.

We must add here that the implementation of the transmitter and the receiver communication helps considerably to the registration of the thought of the transmitter. Touching between individuals are stating of communication of the bodies with the brains.

It is this relationship between individuals which explains the symbolic, fibrillary movements and other theories issued to interpret the transmission of thoughts. We understand indeed that in the vibration of thought, the body does not remain inactive and detached from what is going on. Necessarily, he himself is impressed, put to vibration as a conductive device of mental waves that fatally run through the bodies, which are in contact with a pressure of the hands. This means he can help the transmission of thought; Another way is the mental suggestion. We want it, well!

A strong Magnetizer can exercise his power and impress the brain of a Subject, but how and by what? Through the intermediary of the Pineal Gland. Without it, the brain could not possibly receive nothing, perceive nothing, nor, feel anything.

The Telepathy (means of communicating at a distance) without another object than ones thought can provide proof to what we just developed above. Although, Telepathy and Télépsychie'/ Telekinesis (Transmission of thought at a distance without the usage of Talking, Writing, or Gesture, movement) are greatly assist by an object placed in the hands of the transmitter like an object given to as Psychrometer, to exercise this art.

The Pituitary Body assists and second the work of the Pineal Gland in the Astral Clairvoyance. Furthermore, as Human evolution progresses and the Chakras (Astral Centers) vivifies more and more, this same Organ (the Pituitary Body) will become the Organ of Mental Clairvoyance.

It is assumed that the Pituitary body has developed itself from the mouth, among primitive vertebrates was a continuation of their alimentary canal; later, the Pituitary body ceased in primitive vertebrates to function as a mouth and turned into a Rudimentary body.

The Pineal Gland and the Pituitary Body play a large role in Hypnotism, when it comes from the look that the Magnetizer projected on his subject onto the frontal section between the two eyes, at the root of the nose.

In Summary, firstly, the Theory of Magic Mirrors we expose, consist of withdrawing in the first place the physical light contained in the surrounding area, our milieu;

Secondly to concentrate at home with our own eyes and in the pineal gland, a special point of the Astral light, in order to easily impress our Astral senses; so that we could define the magic mirror of a single word: *ASTRALE-LIGHT-CAPACITOR*

THE CONSTRUCTION OF THE MIRRORS

(TECHNIC)

We have wanted to establish various categories of magic mirrors; we do not believe the thing possible. Because in sum the magic mirror is an instrument of culture for the astral senses. It replaces the object that we give to the psychrometer to exercise his Clairvoyance; In addition, it puts the sincere seeker in a good path, that he can continue safely and allow him to conquer a larger share of truth every day.

We need to add, however, that if one wanted desperately to establish a classification, we could make two divisions: Magnetic Mirrors and Magical Mirrors; but we must observe that the following depends on the Operator the Mirrors can be successively Magnetic or Magic, where a serious division could not be establish. Moreover, in dealing with their construction, we will see that they are used in turn with various substances. Each gives them some various influences; only in a general way, we can say that Black Mirrors are Saturnian and are more successful to Men.

The Glass or Crystal Mirrors are Lunar and are more successful to Women. Finally, the Spheres or portions of metal spheres, are Solar and are more successful to Children.

These general concepts understood, we will go to the description and to the construction of the main magical and magnetic mirrors known; especially those which is made the most use of; These are in alphabetical order:

THE ARABS MIRRORS

The Mirror which we name Mendal or Mendab is ultimately likewise a water surface. The Arabic term (1) Mendab is employed to design an operation, made using a cup filled with water, in which we predict the Future; the Operator corresponds to what we denominate to as the Medium to the glass of water, of the Spiritualists.

Here is, how we have seen the Arabs practice the operation (Mendab). They choose a young girl (virgin), and they order her to focus her attention on the surface of a vase or container filled with water (Divination Cup). When the subject is good, it somewhat sensitive, some visions appear on the surface of the water as in a real mirror, and the Seer may then describe what is happening in the distance.

This is ultimately only One of the forms (States) of hypnosis.

The Arabs also use instead of the water from a vase, ink poured into the Palm of the Seer. Here is how one author, M. Léon Delaborde (1807-1869), describes the operation, which we give a very abbreviated analysis. They wrote first two formulas on two separate bands of paper; the first is a sentence of the Koran (Chap. 50, verse 21); the other is the following invocation: « *Tarzuschoun, come down, come down, come down! Be present! Where are the prince and his army gone? Where did El-Amar the prince and his army gone? Appear to me servants of this name!* »

« The invocation is reproduce on six strips of paper; These bands and the verse of the Koran passed into the smoke from an incense composed of various substances: incense, coriander seeds, karabe talceb, Mahachi, Icousonbra, diapron, indian amber. »

Once the Palm of hands of the child is rub with thick ink, we attached to the coiffure, head-dressing, of the subject. The band bearing the verse of the Koran. Casting into the fire the first incantation formula while chanting various lyrics, words; then, we throw the other bands successively. The operator is still holding the hand of the subject, until the appearance of the figure of the sweeper.

(1) We do not exactly know if it is said Mendal or Mendab. See Dictionnaire Pasau d'Orientalisme et d'Occultisme et de psychologie', 2 vol. In-12, illustrés, Paris.

The One sweeping the place symbolizes the destruction of the obstacles hindering the Clairvoyance.

The subject begins to see soon in his hand (his mirror) appearances.

THE MIRROR OF THE BATTHS /BATTAHS'

We make this mirror with a kind of *bitumen*, which we pick out of Rocky volcanic masses, of the Mahadeo Hills (Goudivana Decan). These are young children (boys or girls) having not yet reached puberty, who collect this sort of tar out of the crevices of rocks. It is heated in Terra cotta vases, over low heat, to liquefy it and be able to spread it. This rite is performed mainly at Muttra, the city of the Kingdom of Agra, famous for the making of magical instruments; It is in the same city, that they prepare *Paraphtaline* or *gum* used for the vision « of Magical Mirrors. »

The operation is accompanied by dances including one called: Illumination of the Mamtras; It is made by the Vallahs or Brahmans Magicians, reaching a State of Enlightenment known as the sleep of Siolam; It is the State of Trance.

THE CABALISTICS MIRRORS

The virtue of these Mirrors is founded on their correspondences. We know that Magic admitted seven planets: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, to which correspond reciprocally seven metals: Lead, Tin, Iron, Gold, Copper, Mercury, and Silver. Also, we know that the Days of the Week match these Planets: Saturday, Sunday, Thursday, Tuesday, Friday, Wednesday, Monday.

Each of these days, or rather each of these planets has a pinnacle of influence: The Sun in the sign of the Lion Leo, the Moon in that of Taurus, Cancer' and Libra, Mercury in Gemini and Virgo, Jupiter in Pisces and Sagittarius. Saturn in Capricorn and Aquarius; Finally, Mars in Aries and Scorpio.

To know the moment favorable for magnetizing the Mirrors, we will simply have to refer to a Table of the signs of the Zodiac, corresponding to the Planets. Moreover, the more the maker will know of Astrology, the more competent he will be. Thus, for example, he will know that Saturn is consulted for the secrets and the search of Treasures. Jupiter for Dignities and Honors; Mars for which concern War or Fight; the Sun, when one seeks the friendship of the Greats; Venus for anything concerning Peace and Love; Mercury for Sciences, Trade, Industry, and Game; the Moon for Travel, Sojourn.

According to M. Louis Alphonse Cahagnet (1809-1885) (1), This is how we should build the Cabalistic Mirrors.

We should make complete the Seven Spheres or Globes; of iron, for Mars; of thin, silver for the Moon, of golden iron for the Sun; in a glass filled with mercury for Mercury, pewter for Jupiter, red copper for Venus and lead for Saturn. These Globes will have to be of seven centimeters in diameter. We must place them on small wooden feet turned, and they will be linked together by a small chain made of rings of copper and zinc.

We may add (2) corresponding Anesthetic or Narcotic Plants in the Interior of these Globes.

Thus, in the Silver Globe Poppy; in the Iron Globe some Henbane. In the Tin Globe Hemp flowering (Cannabis Indica), in the Copper Globe. Opium, and in the Lead Globe, Belladonna.

We should carefully magnetize the Globes, each at the favorable time and day. Finally, to use these Mirrors, we shall give them light, those made in glass, with a small lamp to their back, and place toward the center for the metallic mirrors, concave or convex (globes).

(1) See, L. A. Cahagnet: *Magie Magnétique'/* (*Magnetic Magic*), ou *Traité Historique et Pratique de facinations, miroirs cabalistique*, etc., …, 1849, 2nd corrected Ed.,1858.

(2) See, Traité du Haschich'/ (The Treaty of Hashish) E. Bosc, Paris, 1907, 3rd Ed.

THE CRYSTAL MIRROR OF SAINTE HELENA

Make a cross on a Crystal with pure olive oil and beneath that cross write with ink, Sainte-Hélène'/ Ste-Helena (c.259-c.330); you give the Crystal to be held by a child. Then you kneel yourself behind him, and you repeat three times this Oration / Prayer: « Deprecor Domina Helena mater Regis Constantini. »'/ (« I beg of the Lady Helena Mother of Emperor Constantine. »)

THE GALVANIC MIRRORS

When looking with steadiness and for some time a 10 cents copper coin., newly minted, which is very bright, one feels under the eyelid, eyes angles, a feeling, a kind of itch caused, said, by these coins - alloy. It is this observation, which would have given Cahagnet the idea (1) to place under a billon coin (2) a same diameter zinc disc. However, he found, after polishing the little device, that it had a strong action, especially, when the concave side is fixe.

The magnetism of this small device is negative and positive; it is very powerful, they said. To use it, one takes it with the left hand in a way that the convex part (zinc) rests in the Palm, the consultant, therefore, viewing the concave (copper) part and should think strongly about what he desires to see.

The Galvanic Mirror has the disadvantage of sometimes putting in a cataleptic trance some of the nervous subjects.

THE MAGNETIC MIRRORS

These mirrors are just Globes of glass or Crystal, such as those used by shoemakers' workers to enhance the clarity of light, of their lamps. We fill them with very clear distilled water that we strongly magnetized. They are also placed on a stand or support; the consultant put himself toward it.

(1) *Magie Magnétique'l* (*Magnetic Magic*), 1849, 2nd corrected Ed. 1858. Cahagnet.

(2) An alloy of this currency is copper and nickel.

THE MIRRORS OF THE SEVEN METALS

We fill with distilled water a Globe of Crystal very short-necked and tread with Gold, Silver, Tin, Copper, Lead, are arranged in a rosette at the bottom of the Globe, and then poured into a few drops of Mercury (3 to 4 drops). This Mirror, they said have great power. However, we have never experienced it.

THE NARCOTIC MIRRORS (1)*

These Mirrors have had a great vogue at one time or another; they are base on this observation, that the atoms of a narcotic plant sometimes greatly facilitate visions by bringing to the smell, the scent of the plant from its flower.

To build them, it takes a strong pinch of the following substances: Belladonna, henbane, Mandrake, Hemp flowering (Cannabis Indica), Poppy and Opium. It is in digesting all these substances about forty-eight hours in a container put in the soil of a capacity of 2 liters, half full of good red wine (one liter); placed on fire in a bath of sand to distill. The result of cooking provides pretty clear water, filtered and used to fill the Crystal Globe which is tightly closed.

You can use this kind of Mirror either at day (even in direct sunlight) or at night, with a small lamp placed behind the Globe.

THE THEURGICS MIRRORS

These Mirrors are made with a simple Crystal Globe filled with very pure clear water, mountain spring water, as much as possible.

This Mirror is very high and very pure. We place it on a table covered with a tablecloth or a white sheet, and we will surround it with three candles lit, placed in a triangle. A child from 8 to 10 years must kneel to the Globe and watch the Center. It must be laid down on the head of the child with the right hand saying: « God helps the Angel responsible for this child to show him what you want which he may discover.»

(1)* Also see Alfred Maury, Miroirs Narcotiques'/ (Narcotic Mirrors) in; Complément Encyclopédie Moderne…, 1865.

After a few moments (10 to 12 minutes) if the invocation was welcome, the angel appears in the mirror and we send him questions to which he responded either by writing or with a symbol; the child reads the Scripture which he sees occurring in the Globe and describes the symbol.

One might consider this Mirror, as the counterpart of the Mirror of Sorcerers, that we will describe, although it is only use in Black Magic.

THE MIRRORS OF THE SORCERERS, WIZARDS

This Mirror is designed to call either, the familiar spirit of the sorcerer, or a spirit of nature. Its action can also be due to duplication (Exteriorization) of the operator itself, which uses truncated conjurations, commonly used by the unconscious or the insiders, initiates of the Black Lodge.

In Generally, the Mirror consists either of a piece of broken ice consecrated, or either of magnetized water by the sorcerer. With the piece of ice, we place the person who wants to see, in such a way that no object comes to reflected in the ice.

If used in a tub of water, the person is made to kneel and then has to tilt his head to the surface of the water, to see what draws upon it.

The Wizards Mirror is a true Mirror of Dugpas (black mages) and must be repulse by all decent people.

Some occultists also assume that the mirror of the Baths is a mirror of black magic because it would be designed based on Dugpas, of Bloutan (sectarian from the 14 century Thibet)*, who derive their knowledge « of the left paths.»

We declare our self-incompetent in the matter. (1)*

(1)* See **the Book of Black Magick and of Pacts, (1898),** by Arthur Edward Waite (1857-1942).

THE MIRROR OF SWEDENBORG (1)*

To build this mirror, we file lead with a fine file getting very fine metal dust. We mix this dust with olive oil, in sufficient quantity to make a dough which is place over low heat.

Then, slightly heated a glass plate and you pour over the mixture so that it is to go from one side to another swinging it on the surface of the glass so that the amalgam covers it uniformly.

To use this Mirror, we placed it so that it cannot reflect anything.

When using a subject, we should get behind him, and while he watches the mirror, the operator fixed on the subject neck, with the firm desire, will to magnetize it, to illuminate him even, if possible.

Here is another mode of construction of the Mirror of Swedenborg, which Cahagnet was given by a spirit, through his somnambulist. This author describes in his Arcane mysteries of the future life and gives the construction.

It takes an amount whatsoever of mine of lead (plumbago), that we pass through a fine sieve and that we thinned with a sufficient quantity of olive oil, to form a clear enough dough. We put it in a vase placed on a low fire to facilitate the mixture and give it a sufficient consistency, in order to spread it on the glass, two-way mirror. When the dough has the desired consistency, it is poured on the previously heated two-way mirror, and we then balance it from the right to the left in order to spread it evenly. We then place it on a balanced piece of furniture and leave to cool.

The Mirror is then completed.

« This looking-glass, the mirror of Swedenborg is thus prepared; Cahagnet tells us (magnetic magic), to place the mirror flat horizontally on a piece of furniture and it is used only a few days after being placed in a suitable framework for this purpose. This mirror as the advantage on those tinned which tire the view. »

(1)* Attributed to Emanuel Swedenborg (1688-1772).

THE MIRROR OF CAGLIOSTRO

The Mirror of Alessandro Cagliostro (1743-1795) has enjoyed a great reputation as a result of the role it played among Great Characters.

Here are the details which give Stanislas de Guaïta (1861-1897) (1): « Either decanter full of crystal clear water or even magnetic crystal ball, it is in such highly refracting environment to the Astral light that Cagliostro was lengthily making to float the gaze of his doves. »

« He thereby, designated young boys or girls still innocent, who played the role of passive crystal-gazer, seer, while he held them under irradiation of his magnetic will. These small beings saw then unfold the chain of the future contingent, quotas, in the form of a series of obviously sibylline images, sort of specific, concrete prophecies, who is but waiting for more of their translation in demotic language. The Doves expressed themselves by exclamations. Suddenly Cagliostro, of an inspired and vibrant voice, improvising an oratory comment or ecstatic praise, rave review and the most of derisive, mocking souls and the most skeptical minds were then subjugated. »

THE MIRROR OF THE BARON DU POTET

Our old and late friend, the Baron du Potet (1796-1881), used for his experiments of magnetic magic a circle of ten centimeters in diameter, traced on the floor of his room with a piece of wooden charcoal.

He then asked people, wishing to consult, to stand at 40 or 60 centimeters in the traced circle, and to stare at its center. This mirror had a useful effect because the Occultists know very well that coal has occult properties and has the ability to condense the astral fluid.

Du Potet also often wore a Mirror that he built, so simply upon him. It was a cardboard disk which he stuck on one of its side-faces, a sheet of Tin (of chocolate wrapping paper) and the othe sider a piece of black zéphire'/ Zephyr: a kind of soft cotton sheet (slight).

(1) Le Temple de Satan'/ (The Temple of Satan), Stanislas de Guaïta, 1891.

The Baron strongly magnetized his Mirror and was holding it in his right hand by the edges tightening the sides and presented it to about 35 centimeters of the face of the person who wished to consult. He presented it sometimes by the side of the cloth, sometimes on the Tin side, and after fixation of 10 to 15 minutes, the Seer could see many things.

By the above, we can have an overview of the extreme variety of Magical Mirrors; the Nomenclature is long. Moreover, we could have extended it again, because many Occultists have created Mirrors in large numbers. However, we will stop here with their description, giving the construction of the Mirror which we designed, by hazard, chance, luck, or coincidence made us discover.

THE BOSC MIRROR

One day preparing a copper plate to run an engraving plate, with, what we call varnish pad, we would just pass through the smoke our plate and we considered the face well united when we were surprised to see a woman cut from a rose bush a large rose; It was a Paul Neyron rose.

However, a few minutes later, this person went into our workshop holding her arms behind her back, saying, « I am going to offer you something! Guess? »

« It is a Paul Neyron, I replied, I saw it on the plate I just prepare for my engraving, a plate, who acted as a true magic mirror »

The person, an advanced Occultist, was no more surprise of the thing and was content to say: « Here is a new Mirror well easy to construct, per say. » Here below is, the method, for those who not know the mode of varnishing an engraving copper plate: We seized by the jaws of a little hand-vise, a copper plate of the desired dimension; using a heated wax candle, we heat it. We apply the varnish / polish with a pad / tampon, which melts as a result of the heat that develops on the plate. Which we pad with varnish to regularize the layers of varnish, and then we blaze it on fire to get a well blacken plate. With the flame of a twist /tortillon' of wax, formed with what is called cellar rats; four or five rats twirled together make a sufficient torch to blacken quickly the plate which, once cooled, is ready for operation.

A Word, and we will have finish with the description of the Mirrors.

Some Occultists, mainly Spiritualists, denominates Magical Mirror as a circle, with a more or less considerable diameter, traced on the floor or the pavement of a room, using a piece of charcoal or chalk. That circle does not have the conditions to make a mirror yet renders it services. Indeed, the sensitives which stare at the center of this circle eventually enter into a kind of ecstasy or trance, which allows them to utter predictions or evoke spirits. Therefore, in a pinch, it is a kind of Magical Mirror, but it is not based on the actual theory of the construction of Mirrors. It does not contain all the benefits; It isolates the Spirit of the Seer, and it allows him to predict, however, it only provided him with a Symbology.

TRAINING

All those who know of the Psychist and have seriously studied it, know that clairvoyance depends mainly on the sensitivity of the Astral Organism. However, this study demonstrates that the Magical Mirrors are one of the most potent means to activate the sensitivity of this organism. Firstly, they extort the visible light from the eyes. Then because they allow focussing on one point of space, a part of the Astral Light (hyper-physical light). These premises require development.

When the Student heard for the first time of the Astra Plane and Clairvoyance, it seemed to him that he simply needs to start from the right foot to succeed. However, he is soon disappointed because as soon as he enters into the invisible, it opens in him a medium, a kind of vacuum. Which is rapidly invaded by all sorts of influences, good or bad It all depends on the Conscious State of the Individual, of his Karma. One must, therefore, proceed with care, to be on One's guard, and to well observe for the new life One will lead.

One must be remembered that humanity is triple in its Nature, it must develop its "Intellectual Center" through meditation, and will have to acquire its "Psychic Center" which is an exceptional faculty, a colossal power, to vibrate with the Universal. Finally, the physical human to begin to perceive the invisible must be more abstract in addition to the visible, and for this, he will decrease the activity of his senses and physical aspirations.

That must be the basis of training of the Neophyte a Student of Clairvoyance. This is only the privilege of people highly spiritualized. The Student may need to work constantly to develop the spiritual part of his being. That is why the Yoga practices are also useful to the Clairvoyant (1).

We do not want to say for this that it takes to become Clairvoyant to practice Yoga, it would be a good thing, but not fundamentally indispensable; here afterward is some indispensable information.

To reduce physical activity, to tame one's senses, the student must isolate himself in the dark, standing still, while on a thick carpet of wool. The above is for the tact and taste. For the sight and hearing, he will also remain in darkness and in an environment where noise from the outside cannot happen; Finally, for scent, one will burn incense as a medium.

The Student must remember, that, although we can only do one thing well (focus) at the same time, he must, therefore, deal with Clairvoyance, during the training.

Among the exercises to practice, he must strive to overcome the blinking of the eyelids while fixing Mirrors because it is the latter, which not only suspends all efforts made for the vision, but which destroyed them even. We can in a few days of training eliminate that sensation because it is purely reflex. Of the rest, the Student will soon see changes occur in him in case of success.

(1) Cf./ See, E. Bosc de Vèze, **Traité de la Yoga'**, 1 vol. in-8 °, H. Daragon, 1908. The book covers Hatha Yoga, Raja Yoga, of the Sonic-Yoga, finally of the various Yoga. - This is the first and the only book in French dealing with this issue of high occultism. (late 1800 to the early 1900's). – Furthermore, recommending to the Readers and Students of *Yoga* and *Magick*, among others, - *Patañjali* (c. 400 BC – 200 BC), ***the Eight Limbs*** of Yoga, and ***the Yoga Sutra***; also, - Aleister Crowley and Leila Waddel; ***Liber ABA****: "Book 4, Magick in Theory and Practice"*; Crowley's, Eq. 3 secretaries vol. 1 "*the Blue Equinox*"; and his book ***Eight lectures on Yoga****,* also "***Gems from the Equinox***": *Instruction by Aleister Crowley for his own Magical Order,* selected by Dr. Israel Regardie*.* Moreover, shedding light simplifying the study of the above I strongly recommend to any aspirant, Frater 939 .'., Ray Eales, ***Magick Revised****,* (2009), "which foundation is in the works of Aleister Crowley, Karl Germer and Marcelo Ramos Motta". "The intent of the work is to outline and explain the steps to spiritual progress and mastery to the modern student of Yoga, Magick and Thelema's 93' Current."*

When one looks into the Mirror, he will see the difference of tinctures, hue, shades. If he stops a moment to watch and closes his eyes, he will see shining likewise to a gold points flicker; soon after reopening the eyes, he will see reddish effluvium, bluish effluvium. Finally, forms will appear on the surface of the Mirror; he will then come to the desired goal ...

RITUAL

We will give here various formulas, rites, prayers and consecrations about Magical Mirrors, which drawn from Clavicles and Grimoires of the Middle-Age. *(On the practice of gazing, scrying in the spirit vision, Tattva visions and the ritual subject at hand. Which I called *personal or collectives chain hallucinations or creative imaginative mind games.* Realities triggered from staring into the shadows of the void or by stunning light. Creating a sober natural atmosphere for access in a control environment to explore one's centers, mind and soul dynamic and metaphysics. Also, the outer world invisible matrices. Nowadays with the help of Modern Sciences, as for modern psychiatry among others branch as a tool-base at hand to better understand the phenomenon. The possible rebound from the mind-expanding experiences from the surrealism events, ritualistic cycles, triggering reactional waves from fracking for various communications from the inner zones of the unconsciousness sieging the subconscious self. Silent dialogue or hallucinated monologue, for proof the recordable genuine results, and memory from the outcomes. For at the gate between the Earthbound Materialistic realism and its limits in the here and now or then and when under the Sun. Bonded to Human traditional Id upbringing and constraint from form. There is a bridge to build and fine line to cross from mundane life to the Astral realms or the other side of the Mirror, and from practice psychic magnetism becomes involved. Staying humble, sincere, balance, focus, and active, harmonizing the 4 elemental Powers of the Sphinx, to Know, to Dare, and to remain Silent, Smiling, and Dancing creates Spiritual progress. Moreover, as Coulombe Laws of attraction also apply to Astral Magnetism and the psychic realms, one as to take notice of possible Self-Induce-Schizophrenia and sojourn to wonderland or cycling folly from unbalance, instability or empty enthusiasms, depending on the forces summoned, subject individual temperament, and will desired attach to the practice of ritual Mirror scrying, daydreaming and being true to one's self, sticking to a self-discipline and positive active healthy living or as he will. The aim freeing one's mind and soul from the mortal organic death, the thought of the I, possession, power over others, empty lust, obliviated. Moreover, nowadays, civilize folks all have, radio, televisions and fancy screen to daze and dream their desires from, but little time to give to focus for filling the void or make the soul inner core vibes and satisfy its emotional needs.) ///

PRAYER OF CONSECRATION (1)*

(1)* Furthermore about "Prayer of Consecration", "Mantra", "Ceremonial Magic", and "Magical Circles" suggesting studying with humble heart, objective eyes, and in good will: **The Probationer's Handbook** by George T. Mortimer, 2008. **The Magus**, (1801), by Francis Barrett, Frederick Hockley and John Denley, **The Bornless Ritual**, (Augoeides) in; Samuel Liddell, MacGregor Mathers, **The Greater Keys of Solomon**, planetary sigils and rites; S. L. MacGregor Mathers and Aleister Crowley: **The Book of the Goetia the Lesser Keys of Solomon the King**, (1904). Equinox V. no. 2 - Liber 65 with commentaries. The **Grimoire of Armadel**, furthermore, see Medieval Grimoires likewise to **Picatrix** and the **Grimoire du Pape Honorius**, known in English as, "**Magic Secrets"**, Guido, translated by Philippe Pissier). Also see footnote (1), p. 268; (2), p.251; and footnote (6)*, p. 194 of the present Treaty.

O Eternal, O King Eternal! Ineffable God, who created all things for the sake of the love of me, and by an occult judgment, for human health, look at me (N...) (Practitioner Name, Motto, Mantram)*, yours truly very unworthy Servant and consider my pure intention.

Condescend to send me your Angel Anaël (1)* on this Mirror, which control, command and ordered his companions and your subjects. Whom you have made, O Almighty who have been, who are and who will forever be; on your behalf they pray and act in righteousness, to instruct me and show me what I ask for.

After this prayer, we should throw on the hot coals suitable Perfume: knowing the Eastern saffron and while throwing it he must say: In this, for this and with what I pour before your face, O Lord, who are Tri-One, kind, and in the most sublime elevation, which sees above the Cherubim and the Seraphim. Who must judge the centuries by fire graciously hear me; I implore you, O my God ...

It is at this instant that one should perfume the mirror keeping it on a new stove of terracotta, or by fault in iron to absorb the smoke of the said perfume, holding it in the right hand and saying three times the preceding Oration.

After saying it, blow very strongly three times on the mirror and make the following invocation:

Come, "**Anael**", come and that it be a pleasure to be with me by your own will, on behalf of the Almighty Father. On behalf of the very wise Son, by the name of the very lovable Holy Ghost. Come, "Anaël," on behalf of the terrible Jehovah; Anaël by virtue of the immortal Elohim, Anaël by the arm of the Almighty Metatron come to me (N...) (say your name on the mirror), and instruct, command your subjects, with love, joy, and peace, to make my eyes to see the things which are hidden to me. Amen!

We persue following this invocation as following, raising the eyes towards the sky: Lord Almighty, who made to move anything you please, realize my prayer and that my desire is to you pleasant, natural to your eyes. If it please you, Lord, bless this Mirror, so that Anaël, one of your subjects, stops into it with his companions to satisfy (N...), your poor and miserable servant.

O God blessed and very exalted of all celestial spirits who live and rule in the eternity good. Amen.

(1)* The **meaning** of the name "**Anaël**" is: "God answered."

The Invocations ended, make the sign of the cross on yourself first, and on the Mirror after, the first day, and for forty-five 45 consecutive days after, at the end of which Anaël will appear to you under the figure of a beautiful child, you will greet and commanded his companions to obey you.

We must note here to the student that it is not always necessary for the forty-five days to bring result to perfecting the Mirror. When the operator, apart from his honesty, morality, and purity which are very magnetic. The appearance of the Spirit can occur much more earlier. Especially to a very driven and trained person. Often, very often even, the Spirit appears at the twelfth or thirteenth day, if the Operator has a great belief and fervor. We must also say that it is not necessary to recite all the prayers and invocations, whenever you want to see in the mirror, but what we must never forget, is the acknowledgment, thankfulness when we make the link spirit to return, here is this prayer:

« I thank you Anaël, for that you have come and that you have satisfied my request; go in peace and come, when I recall you. »

In summary, the vision by Magical Mirror has five operations that we give below:

1- **The Call**. - In the name of Almighty God, in whom we live, we move and have our being, I humbly beg the Angel Gabriel, by the Mirror to appear.

As soon as the Angel shows itself in the Mirror, we can ask all kinds of questions, to which he would reply if he deems it in context; we can complete our demands by this: when will you return?

2- **Supplication**. - In the name of the Almighty God in which we live, we move and have our being; I humbly beseech the spirit of the Mirror of promoting me a vision that interest me and which instruct me (detail here of that which you may wish to see).

3- **To See a Person**. - In the name, etc., I ardently pray N... (designate the name of the person) to appear in this mirror if it suits One or is enjoyable to him.

4- **Exorcism /** the banishing. - The name, etc., I dismiss and pushed back the spirit which shows itself in the Mirror, or if it is not (N...) or if he is not a good and truthful spirit if he is in fact, an evil spirit. The exorcism must be delivered in a voice severe and forceful and repeated three times by placing your index finger on the mirror.

5- **Discharge, Banish, Sending Away**. (1)* - In the Name of, etc..., I dismiss the Mirror of all the spirits that have descended; and that the peace of God is for always between them and me.

This formula must be repeated three times before adjourning the session and well even when no Spirit would have appeared. We should never omit this formality; because this failure could have serious disadvantages and lead even, following a few Occultists to the ruin of the Mirror?...

CONCLUSION

The best way to build the Magic Mirrors is base on the Planetary Influences and Temperaments.

If for example, Saturn dominates on a temperament, he will take the plants or flowers dominated by this Planet as, Aconite, of Amaranth, Poppy, Ivy, houx'/ Ilex Aquifolium, Moss, the Christmas Roses, Poplar. He will burn one or more of these plants and then blend their ashes with varnish, which is spread on a glass plate.

If it is Jupiter which dominate, he will take of Geranium, Wallflower, Gillyflower, Erysimum cheiri', Marjoram, Hyssop, Jasmine, of Carnation.

If it is Mars; it will be of Aloe (agave), Anemone, of Gladiolus, Peonies, Dahlias, of Genet, Ranunculus'/ Buttercup, Spruce barberry, of Fuschia, Hops, Rhubarb, or Tobacco.

If it is the Sun; it will be of Sunflowers, Heliotrope, Centaur Plant / Knapweed, Pot Marigold, Viscum, Saffron, Lemon tree, Chamomile, Orange tree.

If it is Venus; it will be of Thrush /Convallaria Majalis', Narcissus, Roses, Lily, Lilac'/ Syringa Vulgaris', Elderberry, Hyacinth, Digitalis / Foxglove, Violet.

If this is Mercury; it will be of Lavender, Mint, Verbena, Valerian, Melissa, bee balm, Germande'/ Teucrium, bindweed /convolvulus', Alder, Anise, Daisies.

If this is the Moon; we will take, Mallow /Malva Sylvestris', Water Lily, Poppy, common poppy, Myosotis /Boraginaceae', Clover /faboieae', Saxifraga, Nightshade, Marvel-of-Peru / mirabilis.

(1)* Also see among other on the "L.B.R.P"., the Lesser Banishing Ritual of the Pentagram, from Eliphas Lévy, or the Golden Dawn, or Aleister Crowley's**; Thumb up a Pentagram*** poem, and instructional Libers as **Liber O** and **Liber E**, and or the Bornless Ritual, Lon Milo Duquette, **The Magick of Aleister Crowley**, Thelema, 2003.*

For the same Planets, we will take to make Mirrors, of the following metals: Saturn: Lead; Jupiter: Tin; Mars: Iron or Antimony; the Sun: Gold; Venus: Copper; Mercury: Quicksilver, Mercury (a small piece of ice); Finally, the Moon: Silver.

We recall here that the Black Mirrors or Saturnian, are suitable for men, to young people; the Mirrors, whose basis is water are Lunar and are ideal for women, girls, and the Mirrors built in metal spheres to all seers in general. However, we have to add, that the good Seer sees in all Mirrors, so we have known a person who Saw very well after having taken his coffee in a “small glass” of fine champagne or of chartreuse.

Moreover, when a Seer does not see in a particular kind of Mirror, he can see in other, and always greater ease will be given by knowledge of the temperaments and the Planetary influences.

So, people who are within one year of Saturn, for example, and under the influence of the sign of Pieces, as a Zodiacal sign, should, when Saturn is in this sign, try to vision in a Mirror of lead.

People of a year of Jupiter and under the influence of Sagittarius, as Zodiac sign, should when Jupiter will be in this sign, try a Tin mirror for the vision, etc., etc.

Using Mirrors corresponding to the temperaments; Makes much more accessible to the Seers, Clairvoyance.

Here is further information; people with pale skin, oval face, grey eyes or clear-blue, with beautiful hair usually blond hair, will provide excellent passive Seers, because their sphere is very magnetic, and these people will succeed with the Lunar Mirrors.

In Summary, the vision seen in the Mirror is a Magical Operation to itself, and although it is the least dangerous of these Operations, the student would do well of being assisted in his first trials by a master. Because in Magic, on must use; no instrument or tool, which has not been previously consecrated, and it is in this consecration that the danger lies.

Furthermore, we shall give the student one last tip to start with the use of the Magnetic Mirrors; they do not ask for, in effect, no evocation, or no call of the Astral Beings.

The Only preparation for this kind of foresight, is meditation with the frequent magnetization of the Mirror, and the Operator, by a good Magnetizer.

As we have seen above, the Sorcerer, Wizard uses the Magic Mirror to monitor the comings and the goings of the Invisible beings, which he uses for his evil spells, charms, devilry, and he sees them so, without the help of any person, without the assistance of any medium.

The Magical Mirrors can also be included in evocations, here is one from Apollonius of Tyana (15-100), made by Eliphas Levi (1810-1875): « The cabinet prepared for the revocation, dismissal was practiced in a tourçile'/ tercile. We had placed four concave mirrors; a kind of altar, whose white marble top was surrounded by a magnetic iron chain. On the white marble was engraved and golden the sign of the Pentagram. Moreover, the same sign was traced, in various colors, on the tender and virgin skin of a lamb, which was tense under the altar. At the center of the marble table, there was a small stove of copper with wood coal of Alder and Laurel; another furnace was placed before me on a tripod.

I was dress in a white robe similar to the robes of Catholic priests, however, broader and longer. I wore on my head a Crown of interlaced Verbena leaves. With one hand, I held a sword and on the other the Ritual. I turned on the two fire with the substances required and prepared, and I began first in a low voice, then raising my voice by degrees, invocations of the ritual. Smoke spread, flame made wobble all the objects which it lit up, and then went out.

The smoke was white and slow to raise on the marble altar, it seemed to me, to feel likewise to a jolt of an earthquake, my ears tinkled, and my heart beat with force. I handed over on the stove some branches and perfumes. When the flame rose, I distinctly saw before the altar, a figure of a man, more fabulous, than Nature, which decomposed, fading away. »

« I recommence the evocations and came to place myself in a circle which I had drawn in advance between the altar and the tripod. I then have seen gradually brighten the bottom of the mirror which was in front of me. Behind the altar a whitish form is designed, growing and seemingly approaching little by little. I called three times Apollonius by closing the eyes; and when I reopened them, a man was before me…»

In Cartomancy, we so-called Magical Mirror, a combination which was applied only to the sentimental effusions. Behold, how speaks and describes the arrangement from a Cartomancian, Fortuneteller of Paris, in a booklet (1): All You who lean passionately on the Card of the Tender; on the wings of Cupid, you fly toward Cythère'/ Kythera with hopes still renewed. Of which similar to Argonauts caress in your dreams the conquest of new golden fleece. Do not look in this TAROT for others game than this one, especially if you are enjoying at certain hours, to philosophize about the weaknesses of the heart.

Here is the material arrangement of the game:

1 ° After having well mixed and cut the 120 cards of which Consists the Tarot, make two equal parts of 60 cards each.

2 ° We mixed, and we make the consultant cut the chosen part, and then dividing this also into two equal parts of 30 cards.

3 ° the deck of 30 cards chosen is, in turn, after being mixed and cut up, divided into two packs of fifteen 15 cards.

4 ° Finally, after having withdrawn from these 15 cards and momentarily for the ends, which we will discuss more later one of them chosen at random, of the 14 cards remaining we make, one by one, two equal piles that are placed to the right and the left of the consultant.

The arrangement ended; the interpretation begins.

(1) Le Tarot de la Reine'/ (The Tarot of the Queen) put to light by Nostradamus, astrologer, and necromancer to the usances of both fame and virtuous Catherine de Medici, Queen of France, in the year of 1556, documents found and put in order by Ms. de Maguelone, 1 br. In - 12, Paris 1911. – Furthermore, on the Tarot recommending one of Aleister Crowley gem work **The Book of Thoth**, being Equinox no. III, volume 5, (First Published in 1944) made in collaboration with the artist Lady Frieda Harris.

The two packages which constitute the two magnetic poles, the magnetism of love. The Right one reveals the Venusian of the Soulmate, which is characteristic of One tenderness towards Us: Ones zeal, Ones sincerity, faithfulness. The Left characterizes the State of spirit, mind where One founds Oneself by reciprocity towards One Soulmate, Soul-mates'*, searching for Ours; feeling active or passive feeling, affection or indifference.

When the two features characteristic are in harmony, that means love, perfect, pure, without equivocal, mixed; If money dominates: interest; If there is duality, flitting, flirting; If you encounter fatal tear: breaks, cries, sorrow, etc., etc.

The Fifteenth card, (which is not always the least interesting), answered by YES or NO to the "Secret thought" of the Consultant.

After this short, however complete study on the Magical Mirrors, the student must know what One must think of this mode of Clairvoyance. He has by him, the way to develop the sensitivity of the astral-senses in general, Although we cannot hide that this is to operate on the lower astral plane, to extend the scope of his conscience by this mean. Therefore, we advise instead to acquire Clairvoyance by training with kindness, with the love of neighbor and the strong desire to be useful. Operating thus, the supports and invisible help will give One the gift of Clairvoyance. Which no training cannot replace and will then be able to study rather than from the bottom, but upwards, the the vast field of the Invisible, of the Astral. What is still refer to as the PHENOMENON!

THE END.



*Image from page 154 from Revue d'Archéologique', 1846, article by the Field Archeologist, Dr. Alfred, Maury (1817-1892); (On a Magical Mirror of the XVth or XVIth century) /Sur un Miroir Magique du XV^{ième} ou XVI^{ième} Siècle', p. 154-170.

L'Au-Delà et ses Problems'/ The Hereafter and its Problems.

Theme*; Magick and Claviculas.* From Charles Lancelin, (1852-1941) p.190-191

…It is now Muttra', in the Kingdom of Agra' (Hindoustan) who produce most of the Magical instruments, exported everywhere, in Asia as in Europe, and according to Paul Sédir, one of the two location where is known the preparation of *Paranaphtaline', which is a* Gummy Substance use for Mirror Gazing.

But then, what is a Magical Mirror? How is it made? What is the making mode? And mainly what is its use?

There exist an infinite variety which can be related to Three different kinds:

1 ° The Solar Mirrors, constituted by portions of Metallic Spheres.

2 ° The Lunar Mirrors, made of massive crystals, or filled with liquid.

3 ° The Saturnian Mirrors, compound of disks and instruments of dark colors. …p. 191-192

The Theurgic Mirror is essentially composed of a Crystal-glass or Globe filled with pure Water, and vividly lighten by three laminating furnaces.

The Mirrors of the countryside Sorcerers, and the Magnetic Mirrors, those known under the name of Cagliostro are base on the same principal. (1)

The Narcotic Mirrors are of a similar kind but with this difference that the pure Water is replace by the product from the distillation of a liter of Red Wine in which we steep, macerate for forty-eight hours a pinch of Belladonna, of Henbane, of Mandragora and Hemp Flower, a crushed Poppy Head and three gram of Opium.

The Swedenborgian Mirror is made of a glass without tan, …p.195-196

The Mirror of Baron du Potet, which is the one whose construction is of all the simples one to make. – Can be made instantly by tracing on which ever floor a circle which interior is darken, blacken by coal, carbon.

The Mirrors of the Student of du Potet are very numerous: …p.197-198

For the Lunar Mirrors, it is constituted with Crystal- and not Glass- Massif or Filled with liquid, the light source which give the best results is that of regular burning alcohol to which we have added previously to macerate for twenty-four hours a generous pinch of Hemp Flower by liter. The light obtain by this procedure, is at the same time flickering and fascinating, spreading very mild narcotic emanations, which can only help with the success of the operation. …..

(1) Some countryside Sorcerers use a bucket of water, or better a copper Cauldron in which we pour water after having well clean and polish the inside to make it shiny.

« The Temple of Truth or Masonry in its true doctrine » / « Le Temple de la vérité ou la Maçonnerie dans sa véritable doctrine' », First Published 1916 by Alexandre Micha (1905-2007), (Lumen Edition, 7 rue Houblonnière, Antwerp, Belgium).
Taken from Revue Métapsychique'. N° 1-Year 1930, January-February, p. 90-92 Institut Métapsychique International', recognize for the public use, Paris, Félix Alcan Library, 108, Boulevard St-Germain (VIe arrt).

Although dedicated to the Freemasons, and despite its special title, this book is also intended for the general public.

Does Freemasonry have ties to the metapsychics? - this word taken in its absolute sense? - We will be able to realize to study the 160 pages in-quatro of this interesting volumes, in which our author exposes Masonic ideal in its main lines, by "revealing what is false to return to what is true", as said Ragon, in his Orthodoxie Maçonnique'/ (Masonic Orthodoxy), 1853.

When Mr. Micha came to Freemasonry, he was a firm believer in materialism. But, by endeavoring to the 1st duty recommended to the Apprentice Mason, be: "the roughening of the rough Stone", that is to say: "to work unceasingly to the moral perfection of our being, to acquire science and virtue, to master the inferior nature, to spread everywhere goodness, to destroy pride and selfishness, "he acquired the certainty of the existence of the great Architect of the Universe, and the immortality of the soul, truth hidden under masonic symbols and in ritual. In the face of his research and studies, his skepticism crumbled and left him panting, enthusiastic and disappointed. Enthusiastic, because he sets Freemasonry so high that he would like to make his brothers understand that his ideal goal is to bring them to Initiation, since Fr. "Has for object the knowledge of the mysteries of nature and man", a formula transformed into this one: "the search for the Truth". Deeply disappointed, because the modern Masons are bogged down "in materiality", that their spirit is absorbed by the social and political struggles, that, like the present generation, they claim more rights than they require of duties, while all the duties should precede all the rights, that they became deaf and blind towards the high masonic tradition, and dropped in the greatest disuse the method of initiation of the Fr.-M.

These painful observations have so painfully affected our author that, out of gratitude for all that he has received from the Masonic Society, he feels compelled to sound a cry of alarm to his brothers, and to remind them of what is reality Fr.-M. Under various names, it is fabulously ancient - it is similarly alluded to in the Rig Veda - and was created to be like a light of knowledge, a beacon of goodness in the midst of evil and ignorance.

As many believe, Fr.-M. It does not go back to 1646 or 1724.

It descends, says M. Micha, from the Mysteries of India, from Egypt, then passed by Greece, Alexandria, Rome, Gaul, as testify the symbols remained at the base of the Masonic Institution. These symbols, what are they?

There is among others, the eye in the triangle. The eye represents the Creator, the One, the unutterable Energy, the Supreme, the Ultimate Wisdom.

The ternary Power, Love, Intelligence, is represented by the three sides of the triangle.

The intertwined double triangle called Seal of “Sol-om-on" summarizes the entire Creation, the macrocosm and the microcosm and is thus determined: what is below is like what is above.

The Doctrine of Fr.-M. is defined by our author: a special culture that a selection of men practices raises in Humanity the Temple of Truth and Virtue. The materials used in the erection of this Temple are the Men themselves, "raw stone" which, to be worked, sided, polished, rendered "cubic" or "angular", are worthy of having entered the construction of the Building, have become Masons.

In the long run, then, from their patient labors, these men, these Masons, should represent by their deep knowledge and their high wisdom the living Sanctuary where humanity could commune with the purest sources.

Through the study of life, this universal galvanism, which governs everything, moves, vibrates, throb billions of forms, waves, frequency*, ever more sensitive, more beautiful, more conscious. How not to conceive the Great Architect of the Universe? From the study of astronomy, chemistry, physics, botany, zoology, etc. How not to admire His wonderful powers? The atom, no longer unutterable, but composed of one or more energy-holding ions, Miniature Solar-System, or immense globes rolling in space and which the current science describes as "holes in the ether, do they not bear in them an equal revelation of the Great Cause?

The Fr.-M. involves, trials, and symbols. It is admitted that the Apprentice Mason knows nothing, and, therefore, has everything to learn as a result, he undergoes three symbolic tests corresponding to three stages of nature: culture, promises, harvests. It passes from absolute darkness, equivalent to the abyss of ignorance where the man is generally plunged to a resplendent light, image of the blooming to a new life, all of virtue of work and study, and the self-giving, in an atmosphere where pure friendship radiates, in a solemn apotheosis of solidarity and righteousness against deceit and vice, symbolized by the swords extended towards him, protectors and defenders of good against evil. Seeing that the Fr.-M weakens, is transformed into an asylum of free thought, M.M. wishes to remind his brothers that it is undoubtedly not a Religion, nor a Science, however, that it synthesizes them, and that it is Religion-Science, or Religion-Wisdom.

The essential point to know is this: What is under the veil of things? Blind force and matter, or an infinite intelligence? Where is Life? Where does it come from? Is the spirit the cry of matter or the crystallization of the Spirit?

To succeed in grasping the lost word in the Labyrinth, in order to find the "Adriadne's thread", one must first defeat the Minotaur.

This labyrinth is the tangle of our consciousness in the thick darkness of our illusions.

The "Adriadne thread" is the spirit of Truth (Super-ego)* which we must conquer to guide us.

Moreover, the Minotaur, this symbolic monster of ancient mythology is also the Dragon of the Christian legend. It is our entire inferior and bad being (the “It” (subconscious, instinct, guts))* that must be conquered, and which, being sanctified, gradually becomes able to unite with our higher being.

This marvelous fusion, the Ancients obtained it by Initiation. In this complete transformation of man, it is no longer his eye that sees, nor his ear that hears, but all his intimate and pure being that has become affinized (sic) to the very essence of things. His "Me” (ego, alter ego)*, responds to the subtle vibrations of the worlds that surround us, enters into correspondence with all beings, thus obtains the knowledge of his essential and divine nature, and, in this state, understands the word "Religion" (Religare’: “Philosophy and Values”) well. he feels connected to the Father who is in us, and above us infinitely.

Throughout his work, M. compares Theosophy to Fr.-M., and often quotes Mrs. Blawatzki and Mrs. Annie Besant. The ideal of theosophies seems to him the same as that of the Fr.-M., but in the first, the doctrine is more thorough, better exposed than in the Masonic Brothers. It explains better the genealogy of the human races and the integral evolution of the man, and this incommensurable goal of a universe, the constitution of a hierarchy of beings whose biggest ones are called to missions of an inexpressible height and logic. Moreover, M. Micha finishes his interesting volume by this high mystical flight.

The book of M. Micha is an interesting document, because it expresses the ideal of a mason phéosophe’ (religious-philosopher), before which one can only bow respectfully. But that it is the expression of the integral and only true Masonic doctrine (1)*, it is what we are not allowed to affirm. So, the question remains for us still open.

(1)* Furthermore, on Masonry, suggesting Aleister Crowley’s **Liber 800, The Ship,** which appeared in *Equinox* I no. X**.** Also portions of “The Ship” appear as an Anthem in the Gnostic Mass, *Liber XV*. Also recommending to the readers **“Letter to a Brazilian Mason”** from Marcelo Ramos Motta, MRM, originally written in (1963), translated into English by Monica D. Rocha, (1987). Moreover, strongly recommending **The Compleat Rite of Memphis** (2014) by Allen H. Greenfield, who explains in some detail the essential rituals and aspects of the traditional 97° degrees of the Rite, mentioning of the Hierarchy, Honorary Titles, roles, duties, from the Royal Scottish Rites to M. M. Masonry, which gives a fair in-depth overview.

From, René Guénon, Messager de la Tradition Primordiale', 2010, le mercure Dauphinois, Jean Chopitel – Cristiane Gobry, book Foreword by Francis Langet, Dante Esoteric:

… After His Previews on Christian Esoteric, René Guénon continued his Works by the Esoteric of Dante Alighieri, where he defends likewise Christianity in its Universality. Dante was part of the "Love Faith", Faithful of Love, where about the *cuore gentile'*/ kind of Heart symbolize the Purified Heart, it is to say, free from all profane interest and ready to receive inward Illumination. Upon this subject, Guénon recall that it is indispensable to distinguish the two Cardinal functions: To the « Left Heart » which relates to the Affective, and that Spirituality belongs to the « Right Heart ». The Fidèles d'Amour'/ Faithful of Love, Love Faith are attached to the Symbolism of the « Tree of Life » which is linked, connected to that of the « Earthly Paradise, Heaven On Earth » and of the « Celestial Jerusalem ». They must ascend, climb Seven Echelon / Degree. Those of the Initiatic Ladder, who correspondent to the Seven Planetary Heavens, to the Seven sacred centers of Man, to the Seven Divine Names of the Apocalypse, to the Seven Sephirots, etc., etc. We can report, mention that these Seven Grades are found, actually, in certain Christian Initiatic Structures in particular those who practice the R.E.R. (Régime Écossais Rectifié'/ Rectified Scottish Rite). It Spring from the Study of the Fidèles d'Amour'/ Love Faith. That Esotericism is far from opposing itself to the Exotéreisme'/ Exotericism - (Element of a Occult Doctrine that can be dispense to non-initiates), on the contrary it Superimposed to It. Their Doctrine bring itself close to the one of the Rose-Croix'/ Rose-Cross. Which, as they, are Christian, and Catholic of more than Title, ever since Orthodox and Universalists. As René Guénon makes Himself the interpreter of; Dante Manifesting His regrets that the Church Institution has lost the Conscious of the Esoteric of Christianity. Moreover, even the sense of the Supernatural / the Occult, Dante was not only *Fidèles d'Amour*, he was also *Kadosch*. It is to say initiated to the Fedes Santa, The Holy &True Faith. The objective of this initiatic organisation is obviously – as for All others – to find the « Lost Words / Speech », to Gather, collect what is Scattered, of consecrating Themself to the Quest of the Grail… : So, many expressions of the pursuit of our Original State of Perfection.

The interior Story as the exterior one shows sure relations between the *Fidèles d'Amour'/ Love Faith* and Knighthood but studying them would be out of conversation. Dante warns His Reader that there exist at least 4 level of understanding in his writings. He Valued, in addition, that the Metaphysical approaches of existence show itself in only one way, whichever be the Tradition chosen for Framework. We can note, in His *Divine Comedy,* that the Garment / Costume does not always make the Monk, since in Hell as in Paradise, arrived characters whose appearances or Their discourse seem faith to another Posthumous Future. Of extremely subtle & precise styling, ways, Dante describes in his work of the diverse Post-mortem States, and He replaces them in Their Spiritual Hierarchy: 1) Hell is the Profane & Defiler World;

2) The Purgatory is the intermediary World;

3) Paradise is the Sojourn of the Purified Ones.

These Three States are separated by a multitude of intermediary States. For Perfecting of the Cleansing, in existence, by the practice of Virtues. Beginning with the Theological Ones. – Faith, Hope, and Charity – is particularly preconized. Taking Notice from Guénon that in the « Chapitre de Rose-Croix'/ (the Rose-Cross Chapter) », which constitutes the 18th Scottish Degree, the Names of the Theological Virtues – Faith, Hope, & Charity – are respectively associated to « Liberty, Equality, Fraternity »; In equality he makes Them correspond with « Wisdom, Force, and Beauty » Names Given to the « Three Principal Pillar of the Temple » in the Symbolic Grades.

Dante, associate those Three Virtues to Pierre'/ Peter, Jacques'/ James, and Jean'/ John, the Three Apostle Saints « Which assisted to the Transfiguration ». As to the Seven Cardinal Virtues, they are far from being neglected, since Dante wore a Medallion where figures their Initials: *F.S.K.I.P.F.T.,* for *Fides, Spes, Karitas, Iustitia, Prudentia, Fortitudo & Temperantia.* On the other face of this Medallion is found a Heart surrounded by circles. The characteristic of the 3 visited World by Dante in His *Divine Comedy* is found in the whole ensemble of the Traditional Doctrines, under their different Aspect:

La Terre'/ Earth	The intermediary World	Ciel'/ Sky
Le Corps'/ The Body	L'Âme'/ The Soul	L'Esprit'/ The Spirit
L'Enfers'/ Hell	Purgatory	Cieux'/ The Heavens
The inferior States	Existentiel States	Higher States
Tamas	Rajas	Sattwa

The fact that Dante takes Virgil as guide to carry out, execute the first two parts of His Journey, is a mean to replace Himself in the Lineage of the Universal Tradition. Indeed, Virgil in His *Énéide'/ Eneide, Aeneid*, following Homer in His Odyssey, relating to his Peregrination in the different Worlds; Saint Brandan' Christian Monk, has equally preceded Dante in this exploration. We find this symbol of the Voyage of the Pilgrimage, in the *Arda Virâ Namesh* Text of *Mazdéisme'/ Mazdeism*, and also in the Voyage of Mahomet for Islam; He presents all of the steps of the initiatic *cursus'/ curriculum: Death, the decent into Hell, Resurrection & the Ascension.* This Journey is naturally the One of Jesus-Christ. The Ancient Mystery made shape and the Liturgics Rites comes to reactivate the Symbols. Guénon shows with which Traditional rigor Christianity present this Symbolism, whose Catholic Liturgy is just an expression of: Its imports, Indeed, that the Holy week begins by the Celebration of the Boughs, and that follows into the Death of Christ, His Decent into Hell, Then His Resurrection, and Finally, His Ascension in Glory. Our Author specified that it is exactly On Holy Monday that the Story of the Voyage, Journey of Dante Starts, as to say that it is His Quest of the « Mysterious Bough » that brought Him in the obscure Forest where He will lose Himself but also meet Virgil to guide Him; Moreover, « His Journey through the Worlds lasted until Easter Sunday, It is to say until Resurrection Day ».

The Theory of the Cyclic Evolution of Humanity and the Symbolism of Numbers are everywhere present in the study which Guénon made of Dante Esoteric. In Conclusion, it is an Authentic teaching of the Judeo-Christian Tradition that our Author exhorts us to withdraw from Dante Voyages.

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The following translated excerpts are from, Guénon Dictionary *from* Jean-Marc Vivenza:

Fede Santa (Latin). - [Holy Faith from Italian]. – The Fede Santa was in the Middle-Ages*, a Third Order Templar filiations Order which the dignitary wore the singularly significatif title of Kadosch, Title that is found in the High Grades of Scottish Masonry*. Guénon thought that Dante Alighieri was member of this secret Fraternity, this explaining Dante Name of Frater Templarius. Which he drew of many elements which He slipped in a relatively perceptible manner in His Famous Work « La Comédie Divine'/ The Divine Comedy ». It seem in effect, that the Fede Santa (Holy Faith), at Dante Time, had many common Points with that, which would become at later date the « Fraternité de la Rose-Croix'/ The Rose-Cross Fraternity ». Guénon even ask Himself if this Last One (R.-C.) « was not more or less directly derived from the Above One (Fede Santa) ». With Multiple indications that featured / contained in Dante Text would tend to confirmed This Thesis, and the reference to the diverse symbolic regions and the different Heavens, could not be without effectively remembering of the « Spiritual Hierarchy » or Degree of Initiation* of certain secret Society's. (L'ésotérisme de Dante, ch., II (2), « La Fede Santa'/ The Fede Santa»).

Also See; Chevalerie'/ (Knighthood), Fidèles d'Amour'/ (Love Faith), Gardiens de la Terre Sainte'/ (Guardian of the Holy Land), Initiation'. P.240

Kadosch (Hebrew). The Initiates of the Fede Santa*, the Secret Organisation to which Dante belonged, was designated by the Name of *Kadosch*, it is to say the « Saints ». Of this designation, Guénon writes; It is very well understood knowing that the initiates are considered as having achieved Immortality*. Thus, of this Fact the Habitant of the Heavens, of the « Earth, Land of the Saints* ». This explains that they can also be appointed according to the different Traditions, « Les Purs'/ The Pure Ones », « Les Parfaits'/ The Perfect Ones », « Soufis'/ Sufis », Ikhwan-es-Safa, etc. (Aperçus sur l'ésotérisme Chrétien'/ - Preview on Christian Esoteric, Ch., IV, « Le Language Secret de Dante et des « Fidèles d'Amour »)/ - « The Secret Language of Dante and of the « Love Faith».) Also See; Fede Santa, Fidèles d'Amour, Gardiens de la Terre Sainte'/ - Guardian of the Holy Land.

THE

THE AROMAL BODY / (ASTRAL BODY)

LE CORPS AROMAL'

OR

A SINGLE WORD ANSWER

TO THE ACADEMY OF THE PHILOSOPHICAL SCIENCES

ABOUT THE CONTEST PROPOSED BY THEM ON SOME QUESTIONS

RELATING TO

THE ANDRO-MAGNETISM /L'ANDRO-MAGNETISME'

BY

MR. VICTOR MICHAL

I SAY ANDRO-MAGNETISM AS OPPOSED TO ZOO-MAGNETISM AND VEGETO-MAGNETISM, EXISTING BOTH IN A DISTINCT MATTER AND WITH THEIR SPECIAL PURPOSE.
/
JE DIS ANDRO-MAGNÉTISME PAR OPPOSITION AU ZOO-MAGNÉTISME ET AU VÉGÉTO-MAGNÉTISME, EXISTANT TOUS DEUX D'UNE MANIÈRE DISTINCTE ET AYANT LEUR RAISON D'ÊTRE SPÉCIALE'.

THE AUTHOR.

TRUE EXPLANATION OF THE ROTATING AND TALKING TABLES / EXPLICATION VRAIE DES TABLES TOURNANTES ET PARLANTES'.

PARIS

ON SALE AT ALL BOOKSELLERS

-1854-

PG. 4

-…___Tremendous advantage gain on the *specious* of the materialists.

Man's completeness is, therefore, composed of a body and a soul, matter and pure spirit. Does this suffice to constitute a whole, while acting, thinking, living, etc.? I do not believe so, and many other voices before mine have sought admission. Among the existing recognized things, from a third element which quintessence-matter, fluidic, analogue to *imponderable*, which it is a splendid component. It would serve as transistor between pure spirit and matter, and means of action from the first onto the second. Similarly, God, pure spirit, has for means of action on the *universal substance* Ether, this infinite reservoir of fluids in perpetual vibration. It is because of this point of similarity that man is said: made in the image of God.

I support the existence of an intermediary because, once it will be accepted / admitted, none of the phenomena produced in magnetism will become nothing more than a simple fact, explainable and explained in *priori*, and that *nature*, as *humanity*, will be an open book which everyone can read.

Noted that I do not say anything which is too absurd. Which Science find with some electroscopes a nervous fluid.

PG. 5

Christians have Glorious bodies.

The magnetizer has the magnetic fluid.

The superstitious beliefs, and as man does not invent anything, admits to the spirits, and this is done in many religions, etc.

Let us Admit for one minute, to ourselves, this intermediary.

Fourier called it the *arômal'l aromal* body.

I would call it *andro-magnetic fluid*.

We will have then three things in Man, which two inseparables, the soul and aromal body, then matter. Now, we find why Saint Thomas says that the souls are equal between them? It is that inequality that begins with the union of the soul and the aromal body, and with the idea which was to Saint Thomas of the righteousness justice of God, he could not admit to absolute inequality, and also in principle. Moreover, it is not demonstrated to me that the real inequality is not exclusively inherent to matter. That is another question.

To materialize my thought, I will say: There is somewhere in space a vast reservoir of andro-magnetic fluid, animated by the universal soul in specific reports, and which, at a given time, it detaches of a bubble which becomes what ordinary language say: *the sphere of a man*.

PG. 6

Why would it not be? Tell me, Mr. the Academician, if I am crazy, where then is wisdom so that I grab it by the collar. However, if I have my own special sphere, if you have one ourselves, if everyone has his own, there are no more mysteries in human life; magnetism is a very good thing which we must use, without worrying if Alexis does not always see just. What can it well do? Since I have deprived you of a headache, and that Legallois made the blinds to see (1).

This is not demonstrated to you, but so many honest people say that they have seen, that they took all measures not to be deceived, etc.! Could you not be deceiving yourself?

To me, there exist a certain number of facts which I believe, either I have seen them myself, either I admit them to be true because they were asserted to me properly, correctly.

In various Phenomena, you will see. The belief in God and the devil, demon. Miracles produced by some men;

Sympathy and antipathy at first glance;

Love and hate, idem;

PG. 7

Some men having a profound influence over one or many;

Natural somnambulism, magnetic, sleep, dreams;

Talking Tables, second sight, catalepsy, hysteria, madness, contagious passion, the power of example;

Premonition / Hunches, remote view / sight, without magnetism; Attraction, repulsion, (interviews, causes, new research to be done;)

In a word, the problems and the statements, affirmations of philosophy, medicine, religion, science concerning man, taken independently from the rest of creation, besides counting the superstition, the prejudice, etc.

If by the existence *admitting* of the *aromal body*, we do not arrive at the explanation, the demonstration of all these facts which form a large part in the life of a human, we could at least make ourselves a beam of arguments, pretty great for much disgust to the serious competitors.

Ah! I hear someone pretty judicious tell me that by explaining too much we explain nothing. I know, but there is no better explanation; is there one?

(1) While they give magnetic sleep.

PG. 8

You deny; me, I explain. Who is the strongest?
You tell me that Charles Fourier discovered the *aromal body* before me...

EH! It is already something grand to have drawn from him this assertion. Since this Great Philosopher, we have almost hardly never said anything on the point of view.

Before proceeding further on, I would say that Mr. Alcide Morin arrives by his mathematical demonstrations to the same results as me; it flatters me. It will remain to know whether, in the infinite scale, there is a *vibration* without fluid (1). Here is the question between Mr. Morin and the aromal body. It is quite complicated.

Anyways, we have explained it the same time, I think, and in almost identical terms, the Rotation of the Tables, Mr. Morin in Paris, Mr. M… and I in the province. It was the day when the first newspaper announced to us the phenomenon for the first time.

Sorry, as Mr. Morin explained before me, which I did not know the fact. Bah! Allow me to name you, my old Mauras. Mr. Mauras believes in the united soul, in the *caloric light*; It is probably also an electric, magnetic, fluidic, if it is not the *andro-magnetic* fluid, ***aromal body***; It looks pretty much like it. I think I just made an absurd sentence; I demand forgiveness to the reader, I did not do it on purpose.

PG. 9

Now that I have given the criterium and the magical word, leaving us with the way to use it. Alas! This is not much more difficult; however, I reserve the first fight, if it is considered to be worth it, and I will answer, question by question, except learning many things on the path / journey. I ask for nothing better.

As to make a course, I do not know if I know how to talk in public, and besides, I cannot stay in Paris.

There are so many things to do. I am convinced that there is even a lot of money to win to make to see in a glass of water a lot of interesting things from the present, the past and sometimes true of the future.

In so far as the future is concerned, I dare not answer anything, it is too delicate. The fact is that we see; the experience succeeded eight times out of ten, and although we could *pay only* in the event of complete satisfaction.

It seems, at first glance, that it is stronger than that which made Alexis in his consultations. It is a mistake, it is much simpler; because here everyone is called to do in his own affairs, while the sleepwalker see for everyone and all the things possible. Is there not a sufficient explanation to the possible errors among the consulted, even so do they not end-up of quackery / charlatanism?

(1) We need to know: If there is vibration transmitted directly through the general fluid, either, or else if there is a particular humanoid fluid acting on the fluid of another human.

PG. 10

As for us, we consider charlatanism as a silly beastly thing, being completely useless.

The Authentic, real, true original is much easier to do.

It is four times simpler. There are in the world, so many men and women, the vast majority, bah! The majority who are lucid, and who, without knowing it, have an exact recollection of the past, and one eye opens perpetually toward the future, the *aromal body*, well or poorly dispose, and more or less in harmony with the matter of the earthly body. What does the soul do while sleeping, etc.?

My God, gentlemen of the Academy of sciences, do you find that my program is sufficient? Moreover, if with *a word* I have come to explain everything which I advance, will I not have solved a bit of the big problem? Am I able to solve the few questions which you have posed?

Send the Honor of a response, answer, if you please.

V. MICHAL.,
Rue Bergère, 23.
May 4, 1854.

PG. 11

It is possible that you will tell me that I am crazy, and that you do not take me seriously! It has been a long ago, that I am used to that, however, I magnetize, I do make to see in a glass of water and in the magic circle.

I render lucid without sending to sleep, and I do make to obey without mention to flies, small children, a few animals, etc.

I have cured many toothaches, and neuralgic pain, not to mention sometimes somewhat a little courage given, and consoling grief, by the imposition of a friendly hand, and by blowing hot air on the forehead.

I have serious friends who have little faith in my talismans, and who find that it does not hurt in any case, if it is to make me happy that they fall into my folly, I sincerely thank them, but I never saw them laugh too much; moreover, a day will come when everyone will do as much in their *spheres*, which is to be desired.

So far nobody wants my philosophical baggage. However, it is curious to hear it, at least in theory:

The Theory of Séïdisme'/ Minions, within (the Old of the Mountain system).
The Way to convert criminals, not to mention;
Childhood education system;

PG. 12

The Theory of public prayers creating miracles;

Try for various nuisances, to rationally, while holding hands. Making for a lot of the things which we are doing around a table to make it move, and achieving the proverb *union is a strength*, etc., etc.

Life in a word. How do I have to take myself to interest you? And that it would be too long! My God! It seems so easy to prove to me that I must be set to the small houses! And if it is Bicêtre' that they gave me for dwelling place, I beg Mr. Moreau de Tours, to come from time to time to question / chats of hashish with me, at the bottom of my shed. It is a singular thing that of hashish; is it not, Mr. Moreau?

In the two parts which make up this brochure, there are repeated things this is because the second part, relating to the *turning Tables*, was written long before the first. Moreover, this came to my idea under the influence of the program contest proposed by the Academy of moral sciences, program which I did not know in substance.

I here have a serious comment to make. It is likely that if I had read the remarkable work of Morin entitled: *Comment l'esprit vient aux tables'/* (*How the Spirit comes to the Table*), before making mine on the same subject, which I did not publish, for, indeed, we say pretty much the same things, however, we differ enough of background so that I am not even supposed to have taken a thing from Morin (1) M. Morin, which I recognize as much more of a scholar than me, and, therefore, by consequence, his philosophical arsenal is a thousand times sacred to me. This concordance of results obtained by different means gives me the sweet illusion which we may well be right toward truth; so far we are at least three to my knowledge.

PG. 13

Many Magnetizers as Mr. Delaage, Dumez, Deleuze, Deslon* (2)*, Teste, Bertrand, Morin, etc., could tell me, that, since long ago we all admitted to the magnetic fluids.

It is true, but they do not make a thing materialistically active enough and constituting, for *humans* in general, a need for existence, and an integral part of life, even usual life. Never they envisaged it from the point of view of the aromal body. Only Mr. Dumez did in premonition while sleepwalking.

It has been so long that I am looking for a truth to oppose to the possible error in which I revert on myself, by finding myself still more and more riding horse on my dada, which is often a brass wire barely stretched.

However, I see everywhere but denial or doubt.

Try, therefore, for one hour of my password, gentlemen the scholars.

Eh! I thought one day that Bichat drank from the same source than me. It has been but a Flash, the light did not make itself complete to him.

PG. 14

I do not know anything regarding philosophical method; eclecticism is a maze / Warren that in my mind of laziness do not want to consider that as historical, and powerless to give a conviction.

(1) See the remarkable publication of Mr. Alcide, Morin, Magie du XIXe siècle'/ (Magic of the nineteenth century), three number were issued.

(2)* In 1784, The fame French Dr. Philippe Pinel (1745-1826) followed for two months the lessons of animal magnetism from this disciple of Franz Mesmer (1734-1815), Charles Deslon (1738-1786), the personal physician of the Count d'Artois.

The Theory of the "*aromal body"*, *astral body*, the second envelope of the soul, a means of the action of the soul over matter, and which can serve as a form of manifestation, once separated from the material body (1). Radiating around man, saturating him *atomistiquement'l* - as an atomic being. Perhaps as the result of the various functions of the body. Although, in any case, well, and duly convince of existence, which is the secret of Nature, on which I draw the attention of Science. Will My voice be heard?

PG. 15
THE ROTATING TABLES EXPLAIN.

I hear that the case of the Tables (tipping, tapping, turning, talking or "rotating" Tables) are dead and that it is pointless to deal. This is not my opinion, do not displease them, and soon fury will resume from new *access*. Only God alone knows how far it will go this time.

It is, therefore, then to learn a little to the huge amount of believers what they have done and what they will do once more, maybe what they should be doing, that I publish on this subject, some ideas I think just, unless ulterior discuss, that goes without saying.

And first of all, nobody has yet made a satisfactory explanation, always because of the systems and prejudices.

PG. 16

Gentlemen the Magnetizers, who want the Table to become saturated of magnetic fluid and obey likewise as does a well-mannered sleepwalker, you are in a big mistakable error, because you are forced to touch the Table, a perfectly useless thing to saturate the fluid object.

Mr. Michael Faraday (1791-1867), please explain to me how it is that the Table obeys to a mental order, then you would have a thousand times reason. However, do not try, mathematicians which are not competent in a matter of action without visible external manifestation. So, there has not been to this day a mean of understanding and of combining these two opinions that are True and that you render False, we would say, as drawn. I always seem to see, in these discussions, to plea to the false / to probe the fake / advocating the opinion of the opponent and making fun of him.

Yet, it is very simple. Let us take the experience in its primitive nudity. A few people sit around a table, laying their hands by touching each other hands, and, after a longer or shorter time, the table turns and entrains the experimenters. Sometimes the experience fails; There is an infinite number of possible causes for this.

(1) Is it necessary to say: that the *aromal body* can without man knowledge, move *physically* from one point to another. It penetrates the opaque bodies, and which so *subtle and intelligent*, it is what form *judgments*, the unknown cause of *feelings* so-called *instinctive*. It is to say, *spontaneous* feeling and outside of the consciousness.

PG. 17

Eh! Gentlemen the magnetizer, you are right, there is a magnetic action, but it exercised over the individuals who do the experience, then form a chain, not on the table; and the chain tends to combine, to coordinate *all* the efforts of all the people; I emphasize the word *all*, because there is in man some forces which he does not realize of, which act spontaneously, and that these last play here an important role. Under the influence of the string / chain which is the perfect human group (union makes strength), each movement of each of the subjects is intertwined with that of the whole; then the impulse is given and act as did beautifully / admirably described / exposed Mr. Faraday. It is a similar effort, mechanical and spontaneous, which makes the table obeys to a command given aloud by one of the people in the chain.

Before going further, I would say to the unbelievers, to those who deny the phenomenon in principle, I put them to the challenge to make the table to turn without making the chain beforehand and without visible effort.

PG. 18

Let us turn to the interesting part of the phenomenon; it is to say, to the singular faculty that has or that can have the table to answer some questions which nobody can know and could know the solution, in a word the possible lucidity of the tables.

Note in passing that there is generally a leader / chief named for the experience and that it is to him that the furniture / table obey. Well, it is the chain that performs and makes the furniture accomplish the orders of the dictator, who has often termed himself! Each of the assistants having made a tacit commitment of making the sacrifice of his own will.

As it ever happened to struggle between experimenters, and in that case was not the stronger reason, was it not still the best? This in parenthesis?

Oh well! In lucidity falsely given to the tables, this is what happens. It is that one of the rings of the human chain (andro-magnetic) which would probably be lucid being magnetically asleep. Which this clarity, lucidity exists in germ in a latent manner in each individual, act in him, without him being aware, and that he *necessarily* becomes the leader of the tread, because he is the only one who knows, and *can* act by this even. Sometimes the table is wrong or does not know what it says, this comes or what there is a *deaf fight* among the members of the group or none is lucid enough.

PG. 19

There is a unique relationship between the tables and human life in general; It would all have a series of relations, not only ingenious but real; is it necessary to show them? It would be quite long?

Ah! I forgot to tell how it happens with the table of some spirits, having lived once already, etc. Eh! We come directly to the metempsychosis of Fourier. It is usually one of the lives of the leader of the pack that he tells unaware of the indiscretion which he commits, in his place.

NOTICE / WARNING

The relative importance and merit of each individuality are increasing with each passage of one previous life, to another, which explains the inferiority or the superiority of the spirits in direct conversations with the Tables where they are supposed to dwell.

PG. 20

We could also, in this series of ideas, pull that, it is well possible that Mr. Victor Hennequin (French Magnetizer infatuated by the work of Fourier)* is animated or inspired by the soul of the Earth, etc. It is unnecessary, provided that what he says is good and true. There is always a place to discuss whichever though which may be, from the moment that it is a man who says it, from somewhere this comes to him because he can have misunderstood and misspoken what we imposed onto himself.

November 24, 1853.
V. Michal.
23 rue Bergère.

P. S., Paradoxical deductions (in appearance).

1 ° The Theory of Séides'/ Minions. (The Way to be followed by populations, Dervishes, fakirs, Saints of all religions, great men, etc., etc.)

2 ° Destruction of the wound of the agiotage'/ rigging, by the installation of a magnetic information Office, true or false? Which may be upward and downward, from the appreciation by far of known causes. Hydromancy. - 100 franc the session / seance, 23, rue Bergère, with or without quackery / charlatanism, paid after experience seen.

3 ° The passions or feelings, nervous effects occurring nearer and nearer from contagion.

4 ° Explanation of the phenomena is resulting from the mysterious and occult relation, between members of humanity, which should be, and who will one day be a large Magnetic Chain (*above or under the Arch, and within or without the Bark*)*.

5 ° Miracles produced by public prayers; otherwise addressing the will of the masses directly acting on the causes.

6 ° General health Agency, or a permanent magnetic chain of healthy well-standing individuals, with which the sick would be in relation / reference.

7 ° Let us try once to make a powerful magnetic string / chain on a still warm corpse. Electricity act in such circumstances, who knows if human corporal electricity would not work, and how it would act?

PG. 21

The rational explanation of the turning Tables is one of the less important details of magnetism.

Advice to the experimenters:

It is better that the people who make the chain be in odd numbers. The number Seven, the perfect group type, in the language of Fourier, is most suitable.

Physical accidents that happen in the course of the experience, which may be serious, neglected or rescued by conventional medicine, are nothing if the head-chief of the chain impose his will to heal and calm, a few magnetic passes are sufficient.

PG. 22

In final analysis, likewise, the talking tables, the rings that respond, etc., is only a physical / materialistic means of manifestation of the latent lucidity of every individual, or a result of the lucidity from many. It would be infinitely better to delete them and confine ourselves to become freed, un-attach to the chain. The experiences would become more general and would have a true scientific scope, moral, etc…, we could say huge*, universal*. The Head-Chief of the chain, in general, or the One that should be it and which would necessarily become it, then would be the organ of general lucidity and would answer in vulgar language, what would be a great economy of spirit / resiliency.

As for the evocations of the spirits or souls of the departed, they are one thousand times better without a table than with one.

It is easy to understand by these last few paragraphs which party can be drawn from this phenomenon by applying it with intelligence and without absurd complications.

The Theory of the Séïdes'/ Minions (breeding fans / fanatics*), enthusiasm imposed, etc.; sells from the Author, 100,000 francs pension, paid in advance. I suggested to propose the market to the soul of the Earth for the purpose of the "universal beatification" process; It seems that she is not clever or skilled enough to contract itself.

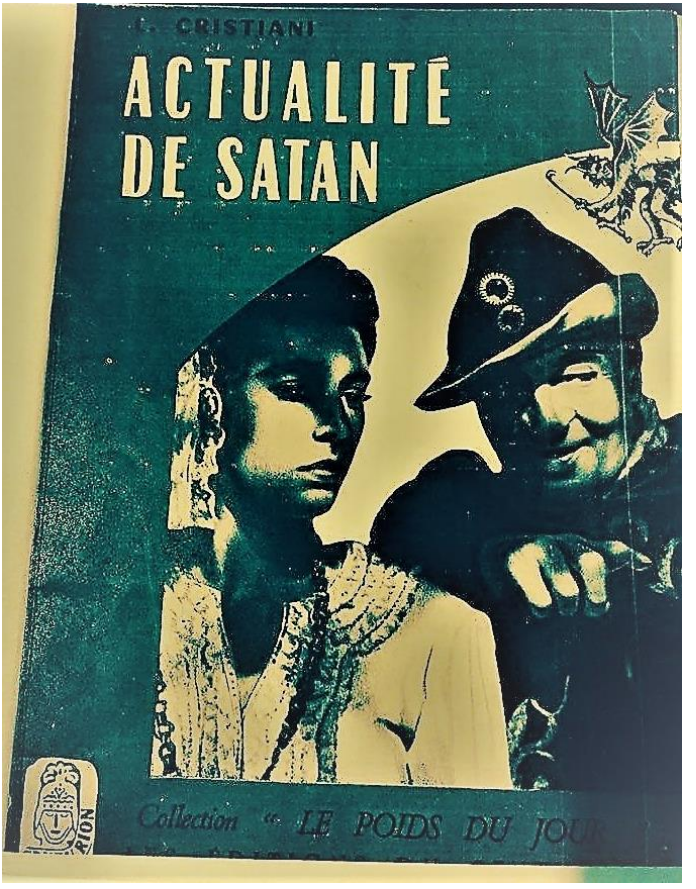
PG. 23

I have recourse to the use of advertising; if any amateur shows up, I will indicate him orally the preliminary approaches and the notebook of charges; which is a great deal.

The choice to choose, Devil, Angel, or Dervish, with the advantages attached to the position. The gift of miracles. Talismans, feelings whichsoever imposed on one or many people, from the simple idea of one to the catalepsy of the Act, intelligence developed with all the dangers of a weapon; for example, I will not answer that, it does not break up or burst. VICTOR MICHAL

PARIS

-Printed by the mechanical processes of Adrien Delcambre and Comp. Brévetés'/ Patented in France and abroad. - Printers of *L'abeille impériale'*/ (the Imperial bee) - Le messager des modes et de l'indutrie'/ (the Messenger of the modes and the industry) - la Pléiade'. - Le moniteur dramatique' / (The dramatique monitor) - La gazette des dames et des demoiselles de Paris chez soi'/ (the Gazette of the ladies and damsels of Paris at home). - Le courrier du commerce'/ (Trade mail) - Le voleur-cabinet de lecture'/ (the thief of reading-cabinet). - Le dictionnaire religieux universel'/ (the universal religious dictionary), etc. - Compose by les pianotypes'/ the pianotypes. 15, RUE BREDA.



Translated Excerpts from;

Actualité de Satan'/ The Actuality of Satan (1954).

And also, Satan l'Adversaire'/ Satan the Adversary (1956/60)

From

Léon Chanoine Cristiani a.k.a. Nicolas Corté… (1879-1971)

"Imprimatur Text"

Translated by Frater A.T.A. 11

From

Les Éditions du Centurion, Collection -1954-

« Le Poids du Jour'/ (The burden, weight of the Day) »

And

Je Sais - Je Crois'/ « I Know – I believe », Catholic Collection -1956-

Excerpt from Chapter VII. Magick, Sorcery, Pacts. P. 83 to 97

Actualité de Satan'/ The Actuality of Satan (1954). … P.94-97

… To obtain Rain, we imitated the Phenomenon, by pouring water with whichever recipient is laying around, and by imitating the frolic sounds of Thunder within the Thunderstorms**.** The Solar or Lunar Eclipse will put in trance an entire population, as this Is told in the sermon of Saint Césaire d'Arles'/ Saint Caesrius of Arles (Born circa 470, died 27 August 542 AD.). The Eclipse shall be Witness, taken as a Terrible, terrifying deficiency of that luminary Star, and to reinforce this we will bang on Cauldrons, where will be lighten a Great Fire. It seems that the *Feux de la St-Jean, St-John Fire,* is but nothing more than a magical practice, destine to comfort, reassure the Sun which, after the Summer Solstice begins to lose Its Forces. We must, maybe even attach to similar Beliefs to the Importance attributed to Gardening by the Moon cycles: We must sow by a young New Yawning Moon, to make the harvest grow. But sowed in and old Waxing Moon, the vegetable which we do not want to have a turn to Grain too fast. Pliny already told, 1, 900 years ago: "*Crescente enim luna frumenta grandescunt*."/ The clipping, trimming, and dismantling, on the contrary, is done during an Old Moon cycle.

Magick also operate as "Sympathetic" (1)*. By Burning, putting-in, or throwing water on objects which belong to the intended person: hairs, nails, clothing, weapons, jewelry, statuettes, etc., of the same person which we are sure to reach. In Theocritus (315 BC-261 BC), imitated by Virgil, it is question of chalk and wax figurine, reproducing the lineament, features of Daphnis.
By throwing this figurine in the fire, we make to harden the Heart of a young Man to the respect of Women, and to soften it like wax, in favor for the person which desired to be Loved! To stronger reason, by eating the Heart, or the Liver of a Warrior, we are sure to acquire His Courage, His Force, Strength, and Glory in Combat!

The Sabbath, pact with the Devil.

What we have just said of the subject of the Psychology of Sorcerer must not however make us loose sight to the habitual and voluntary recourse which they have toward Satan and to the Demonic Forces. If the procedure which we have just indicated are indeed all rudimentary invention. They ally easily with an intimate liaison with Unholy Spirits. This liaison manifest itself under two forms more noticeable than others: the pact with the Devil and The Gathering of the Sabbath.

Pact with the Devil was in sort the Entry to the Career of Sorcery, the inaugural ceremony. This Pact should have been written on parchment made with the skin of a child, and mint condition. The Pact was sign with the blood of the sacrificed recipient. The Future Sorcerer or Future Witch, drunk by stupefying narcotic substances, presented themselves to the Demon, in a trouble atmosphere of Satanic incubi. It is to say, that they delivered their bodies without reserve to the Devil. They also hand over their Soul, to be Master of during eternal life. By means of This, the Devil put His Power to the servitude of the Sorcerer or of the Witch and giving them the assurance of procuring pleasures and richness, luxuriousness.

(1)* A Study in Comparative Religion, study of mythology and religion, the Traditional of the People of Nature and "Sympathetic Magic" see, Sir James George Frazer, (1854-1941), The Golden Bough.

A Witch, consecrated as so to Satan, believed to be in possession of more Human than Human Powers, Strengths. She was constantly steady with this countdown faith, by means of special Rites, in course often of bloody celebration, with a liturgy in the Honor of Satan, performed, if possible, by an Apostate Priest! A relent of sacrileges emanated from this gloomy tenebrous Mysticism.

In this Mysticism, the infernal celebration by excellency was the *Sabbath*. We thus called of secret reunion, which where held at night, most often in a glade, at the far end of a forest. The Witches went there, they told, transported in the Airs, by Horse on a Broom handle or on a stick. The Sabbath was presided by Satan personified, present under the form of a Man or a Goat.

I have under my eyes, by writing this, an old engraving drawn from *Traité abrégé des Sorcières'/ (Concise Treaty of Witches) - Compendium maleficarum*- publish in Milan, in 1608, by the Fr. Maria Guazzo. We See Satan sitting on a Throne dominated by a canopy. He as a Goat Head and Horns, Hands and feet armed of acute sharp claws, spike pointy wings, and a furry, hairy Body. Surrounding Him, by quite a swarm of young and pretty Women, inclining in an ecstatic contemplation. Satan teach them without doubt of Medicine, for the Sorcerers and Witches Glorified themselves of knowing All the secrets of the Simple Ones and to possess the power to heal all disease. We'll remark that if the popular tradition as custom to represent the Witches under the lineaments features of toothless old Women, with face showing off ugliness, for the most part the Witches were on the contrary very beautiful persons, ardent, fiery to pleasures, enriched by unsavory, disreputable means.

It actually seems acquired, that many lineament features which mark Sorcery were pick up indeed from Psychopathy. They have obtained hysteric exaltation States, by the abuse of Toporific, Soporific, Stupefying Narcotics, by means of inhaling their vapors, drinking of beverages, or by suspicious frictions. In a saturated Toxic atmosphere, the Witches oinked the whole of their Bodies of pomades, ointments with base of these same poisons – "Aconite, Mandragora, Henbane, Belladonna, Opium, Indian Hemp and other analog substances." They felt in a sort of delirious State, the following of which it seems that they were convinced to have really flew across the air and Sky, to go to the Sabbath. To have accomplish all sorts of unclean, sinful debauchery and to have adored Satan. This explains why many among them, during the Trials which we talk about in the following chapter, add sworn to have participated to the Sabbath. That they were delivered to the Devil, and had accomplish in His Society, the most abominable infame villainy. They've found some to make admit their features until put on the pyre logs to Burn.

Maybe could we here call upon to a well-known fact by Psychiatrists, to know that sometimes in hysteria, the subject has the impression that His body become little by little lighter to the point to escape the Laws of weight, gravity and Fly in the air, levitate. We observe moreover the same phenomenon, in certain dreams of common normal Subjects. Assisting to the Sabbath would have been a rogue form of Somnambulism.

But even if modern Psychology try to explain the phenomenon of diabolical possession or of the gift of Self to Satan. It remains that all this formerly sheathed an aspect of systematic impiety, profanity and sacrilege rage, under the influence of which crimes of common Rights were commonly perpetrated. A repression imposed itself thus and we shall see how it exercised itself.



"Photograph Archive of Historical Monuments"

In "Les Visiteurs du Soir"'/ (“The Visitor of Night”), the Devil curse fiancées who escaped him from the side of the Fountain.



Illustration, IV. Facing P. 97
("R.A.C. – 'La Beauté du Diable''/The Beauty of the Devil").
René A. Clair, Also, shows Us the Devil: and This Time,
Satan comes to ask accounts for to Dr. Faust in His Alchemical Lab.

Chap. VIII. – The "Witches Hunt". P. 99 to 114 Translated excerpt from (p. 112 to 114)

The Catholic Polemicist Jean Nas (1534-1590), converted from Lutheranism, became Frère mineur'/ Brother Inferior, had in Horror of All that Satanic Literature. He was one of the First to react against the unbearable, insufferable, intolerable exaggerations of Protestantism, on the subject of the Devil. We will say, write later on that He was not the only One. But we must add-on, introduce Here one of the most Famous Magicians of All Time: The Doctor Faust, who should have made, in Literature, such a dazzling glow-like Career.

The Doctor Faust

There really existed a Doctor Faust (1*), who was Born around 1480, about three years before Luther, at Knittlingen in Souabe', and that died at Staufen-en-Brisgau, around 1540. He would have been the rival to the illustrious Medicine Doctor Paracelsus, His contemporary, but which He afterward prodigiously eclipse, thanks to the folklores and legends which crystallized themselves, on Lutheran Grounds under His name. Paracelsus affirmed that He learn more in fact of medicine, among the Witches, than in the University.

Faust, as himself, was an outright Magician. He called Himself *Philosophus philosophorum'/ Philosopher of Philosophies.* One of His Colleagues, the Doctor Philippe Begardi, Medicine Doctor at Worms, write of Him prior to 1540: "A wise, clever, learned Scholar gifted of a great courage and a rare energy. As traveled the world within the space of a few years; None ignore of His Extraordinary Merits. He as acquired himself Great celebrity by means of His Profound Science. Not only as a Medical Doctor, but as Palmistry, Chiromancy, Necromancy, Physiognomies, Clairvoyance, etc., etc."

After His death, Faust was withheld as a Legend. The Most ancient popular Book concerning Him was publish at Frankfort in 1587, by the Editor Jean Spiess. In Its foreword, the Editor called Him a "Famous Magician". He affirmed that He was able to Fly in the Air and to pass through within few hours' of gigantic interspace. Also, that He had all sorts of Journey and Adventures, which the People talk about in all sorts of Social societies Reunion Gathering, Also that the publish book on His subject where very useful to "serve as a warning to all Christian. By frightening example of perfidy un-loyal-ness of the Demon, abysmal, accursed homicide of the Bodies and the Souls."

In this Book, we tell of the birth of Faust in the whereabouts of Weimar. We describe His youth, His Biblical and Theological studies. His apostasy, defection of Lutheranism, His desire of a licentious Lifestyle (mark by disregarding to strict rules of correctness*), His impiety, irreverence, utterance, His passionate taste for Occult Sciences and Magic. He wanted to Know Omniscience, to understand it all, to be able to accomplish all which He Desired. And in this Aim, He tried by all means, of all sort of Magical formula. Figures, Sigils, letterings, conjurations. He finally accomplishes to Make to Appear the Devil to His presence. Under the Command of Satan Himself personified. The very Powerful Demon Mephistopheles came to find Him. Faust, in a pathetic interview, sold Him is Soul, by virtues of a contract signed with His Blood. At that instance, He found Himself separated from His Creator and His Saviour. He became the propriety of Satan! All the secrets of Hell were revealed to Him. He voluptuously profited during His Lifetime, but at His death, He became of Soul and Body the Devils prey.

(1*) Dr. Faust was named in various Legends as Heinrich Faust, Johann Faustus, as Georg Faust. But Heinrich Johannes Faust / Faustus Seems as the actual Given name of the Famed Dr.

The Legend attributed to Him then words of repentance, and even wise exhortations address to a friend on the Night of His Terrible Horrifying Death. But All was useless Henceforth! Despite His lamentations and regrets, He was forever a part of Hell loot! So was the Legend! The Catholic Religion turn toward derision and mockery. We would not be able to finish with giving the details of All the Deviltry which embrace overstock and clutter the Then Literature. And we can associate our self to this conclusion by the Historian Janssen, who vastly cover all of This: “At an Era where Black Magick, Occult Sciences, and the continuous belief of Demons occupied so strongly the imaginations or Tradition, the Customs, The Religious Sentiments, Letterings and Arts had fallen to the Sad, shallow lowering which we have noted. All seemed to unite to favor the despicable deployment of One of the most frightening horrible felony, crime, that ever was recorded to The History of Humanity: The Witches Hunts!

The Catholics Reactions

So, not to End this chapter with such a blacken Note, I Will signal the wise words, lyrics counter pronounced against so many follies, by two Jesuits, The Father Priest Adam Tanner and His disciple Frédéric von Spee. The Father Tanner, born at Inspruck, in 1571, was Professor at the Ingolstadt and of Munich Catholic Universities. He declared that All the pretended Journey, Voyage of the Witches flying on the Air, where but imaginary Dreams, Diabolical illusions. When they affirm having been kidnap by Demon, under the forms of Cat, Mice, or birds, we must remember, He said, that no Spirit, may He be good or bad have the power to change Human bodies into animal, beast, foolish dimwit, stupid, idiotic, wood-headed, beastly bodies. …

After Him, The Father Frédéric von Spee (1591-1635) Upheld with forces against the Witches Trials. His -*anonymous*- book was entitled *Cautio criminalis – Prudence criminelle’* -(Criminal Prudence caution)-. It was published at Francfort-sur-Main in 1632. He wrote from experience, told what he had witness and heard about the Trials against the Witches and Up stood with Courage, Frankness and Vigor against the sprains of Justice which He add Notice.

This Work makes of Frédéric von Spee, one of the Benefactors of His Country and Humanity. It would be but very slowly that folks came back to a more Humanist feeling towards the ill-fated curse adept of Sorcery. The last mention which was made of Sorcery in an Official Pontifical document is The *Omnipotentis* constitution, of Gregory XV, dated of the 20th of March 1623. The Pope prescribes to not deliver Sorcerers to the Secular harms of the Law, but only in the cases of pact with the Devil, followed by Murder.

Under this report, the Church Legislation outstrip the Civil Legislations.

We will see in the Following Chapter some Famous cases of Sorcery brought in front of the Civil Courts.

Chap. IX. A few Famous “Devilment”. p.115

Gilles de Retz de Laval

We have All heard, in are Childhood, yarn the Horrible tale, and stories of *Barbe-Bleue’/ Blue Beard.* There was a question of a Magical Key which, once tinted of Blood, could not no longer be cleansed. Yet we did not know that many of the features of this tale from Perrault (1) were borrowed from Breton Traditions. And that they were related, in part nonetheless, to some Historical Facts.

(1) Charles Perrault, 1628-1703

The Terrible Lord nickname *Barbe-Bleue'/ Blue Beard* in the Fable of Perrault was name in Reality Gilles de Laval, Count de Retz – we also write Rais or Raiz. This powerful Persona was Born in 1404. He Bore the title of Marshal of France, although he retired early from the Army. There is question of Him in the Story of Joan of Arc, in the course of which He play a Role for some Time, however, of second plan. He lived since then in His Castles of Tiffauge, Machecoul, Chantocé, and Suze. His Avidity and thirst for pleasures and power, which he was devoured by, push Him to All sorts of Crimes. He surrounded Himself of Sorcerers and Witches, tried numerous Time to Enter in personnel relationship with Satan, and indulged to the most abominable practices to achieve is Aim.

The accusation Act withheld against Him attested that they had found the Skeletons of more than Two-Hundred Childs, which He had sacrifice to the Demons to obtain by this which He Desired: Science, Riches, luxuriousness, power. Denounce, He was arrested by Royal Order, Trialed, Judged and Condemned to Death. He was Burn Alive, in 1440 on a Public place of the City of Nantes the nearest to His Properties.

Les Ursulines de Loudun …/

Excerpts from Satan l'Adversaire'/ **(***Satan the Adversary***)** *(1956/60),* **by *"Nicolas Corté"* from *Chapter VII Satanism*, p.83-94:** (Satan's Cult, 83. -Satan and the "World", 87. – The Ophites, Cainites, Luciferians, 87. - Witchcraft, 90. - Contemporary Satanism, 91-94.)*

The Ophites, Cainite, Luciferian, from p.89

… We know that in the famous trial of the Knights Templar at the beginning of the fourteenth century, more or less genuine confessions were extracted by torture from certain members of the Order. Although, these are things that will probably never be clarified and must be placed in the riddles of History. (1)*

The Pope Gregory IX, in any case, thought it his duty, after his bull of 1233, to soften the procedure against the so-called Luciferians. It is possible and even probable that among the accused and, later, perhaps also among the Templars, were undecided and creeping spirits who thought it clever, as we shall say, to "play on both sides". and to guard against the power of Satan, in whom they recognized, not without reason, a harmful power. …

The Contemporary Satanism, p. 91-94

That Satanism has continued to this day, there are various reasons to believe it. Without doubt, the most apparent form of Satanism in present-day civilization is the forgetting of God, the denial of God's rights, the claim to organize all human life, in its various forms, individual, family and social, apart from God. But of this we will speak again in our general conclusion. Apart from this *effective* Satanism, is there a Satanism that can be called *affective*, in which worship is done to Satan and rites performed in his honor? It is on this point that we believe that there are grounds to pronounce in the affirmative.

(1)* On source Templars History among others see, **Encyclopédie Moderne**: Tome 26, (1863), *Templier'l (*Templar), Article signe, X, p. 274-280. Also see; Pierre Dupuy (1582-1641): *Histoire de l'Ordre des Templiers*, Bruxelles, 1731, in-4', - *Histoire de la Condamnation des Templiers*, Bruxelles, 1713, 2 vol., in-12. – François Raynouard, *Les Templiers*, tragédie, avec notes. – Michelet, Histoire de France, t. III. Also see Joseph Von Hammer (1774-1856) In his, ***Histoire de l'Ordre des Assassins'/*** (*History of the Order of the Assassins*). Also see; ***Mysterium Baphomtis Revellum***, (1818*). – Probst-Biraben; « **Templier et Compagnonnage** », (1954), « **Les Mystères des Templiers**, (1947). – René Guénon; various Journals publications and Books. – Also see for a broader clearer view the recently found Vatican's Templars; Chignon Parchment.

In the vigorous contribution he made to the volume devoted to Satan a few years ago by the Carmelite Studies, a very well-documented author, Mr. Albert Franck-Duquesne, wrote in a cryptic note the following lines:

"In the initiatory traditions, which Eliphas Lévi records, the Devil is the" great universal Magnetic Agent ", the" Cosmic Scribe ", the" Astral Light "; nowadays, the "Polaire Fraternity" have recourse to him for their "oracle of astral light", a kind of Urîm and Thummîm on which informs, among others, the curious book of "Zam Bothiva", Asia Mysteriosa. In the present initiation to certain deliberately satanic societies, one poses to the recipient, among other questions, this one: "What is the true sun and the true role of its light? Our knowledge, concludes Franck-Duquesne in this field, is the result of thirty-five years of research, devoted to occultism, not to the surface, as such catholic polygraphs, but in depth; we have had instructions for the adepts alone "(1)

There is no doubt that there are, at the present time, secret societies, in which it is to Satan, identified with the Astral Light, that we worship, make a cult.

According to rumors that it was impossible for us to control, Pope Pius XI (1857-1939) would have had some evidence of Hitler's affiliation to a satanic sect. There was no need for the rest of this affiliation to detect in his policies, his actions, his ambitions, in the violence of his methods, an obvious analogy with the satanic methods of all times, and a direct inspiration from the one who was "homicide" from the beginning and the "father of lies".

Among the satanic rites we talk about most often, let us limit ourselves to recalling the "black masse". What is very satanic in this rite is first and foremost the will to profane the most sacred of Christian rites. But what must also be emphasized is the character of "singing" of the divine, in Satan. it has been said of him that the Devil is only the "monkey of God." The "black masses" were therefore ignoble orgies to which were joined anti-Eucharistic celebrations. It was celebrated as a caricature of the mass. As much as far as possible, an apostate priest was invited for it. The rites of this Mass recalled, it is believed, the ancient "Sabbath" of the medieval witches. The famous Marquis de Sade, a declared atheist and "nature's" diviner, author of novels of revolting obscenity, and who after a scandalous life, interspersed with imprisonments too motivated, died in 1814, described in his works satanic orgies to which they made serve consecrated hosts. In a relatively recent book, entitled *Les Aventuriers du Mystère* (1927); M. F. Boutet points out "missals of the satanic cult". The great converted novelist, J. K. Huysmans, described a Black Mass in *Là-Bas'* (1899, chapter 19). Huysmans had frequented known satanists and he had in hand the writings of an apostate priest named Jean-Antoine Boullan (died in 1893), who took the name of "sword of God", "to liberate the Roman Church". These documents were transmitted by Huysmans to his friend Leon Leclaire, who delivered them to the Arab scholar Louis Massignon. In turn, he deposited them at the Vatican Library on July 14, 1930.

There is no doubt, then, that there is no need to specify the exact relations which may have existed and still exist between the various forms of Franc-Masonry and the ancient satanic religions.

There is no doubt that there have been Masonic meetings in which Eucharistic profanations have been committed. In Friborg, Switzerland, rue Grand-Fontaine, N.° 41, one can see a repairing chapel which replaced, in a vast cave, a sanctuary serving satanic rites.

On December 2, 1947, a certain Aleister Crowley, who was a great master of "black magic", died in Brighton, England, at the age of 70, and had founded two journals specializing in Satanism: Gnosis and Lucifer. He had opened a satanic temple in London which is still in operation and where satanic worship is practiced.

We chant hymns composed by Crowley, whose titles are significant: *Hymn to Pan, - Collects for the Gnostic Mass*. Crowley's disciples repeat them at their master grave, adding Giosuè Carducci's (1835-1907) famous "Hymn to Satan".

(1) See *Satan*, page 236, note 1

On March 29, 1948, Harry Price, a demonologist specializing in Satanism, died in London, a perpetual secretary of the Council for Psychological Investigation at the University of London. In one of his reports, Price said: "In all areas of London, hundreds of men and women of high culture and distinguished families adore Satan and worship him perpetually; Black magic, witchcraft, the evocation of the Devil, these three forms of "medieval superstition" are practiced today in London on a scale and with a license unknown to the Middle Ages. (1)

Moreover, what is said here of London must, in all likelihood, be said of most of the world's great capitals.

There is, therefore, in the World, at the present time, a real recrudescence of Satanism, a kind of restoration of the empire of Satan! Moreover, this is what we call The Actuality of Satan (2).

*(An interline, to underline the irony found within some of Léo Cristiani a.k.a. Nicolas Corté, “Imprimatur” texts from the early 1950-60’s, which some are great with fare exactitude, although being the best Satanic work I have ever read under Catholic Imprimatur. It is finding the worst kind of Opinionated Roman Catholic Church endorsing Satanism in itself for writing against it as so, mixing or twisting facts with fiction to praise with blind faith to their materialistic Egregorial Christ. Jesus Christ, the redeemer he calls him, giver of immortal life to his very few chosen loyal, praising his coming from an empty shell Corporate Institutional serving traditional upbringing Church. His works depict an awesome, fantastic simple Ideology, Biblically oriented, coloring Dante divine Comedy Mythology and Symbolism. Although, his tales of the Fall of Angels, the Dark Trinity,Beelzebub, and, do we all have an inner demon and other writings as on the Creation of Paradise, the fall of Adam and Eve, Baal Hall, the Kingdom of Satan, Ibliss and Satan, Satan and Jesus Christ, the Fall and damnation of Mankind, Satanism; Ophites, Cainites, Luciferians; Sorceries, Witches Trials, Inquisition, some Cases of Possession, the Apocalypse, Satan among Us, etc. Implementing a guilt and fear base education of perpetual shame, sin, and damnation through Catechism school class after the prohibition generation applied had past leaving baby boomer a traditional reference in Libraries or Archives still found in the recent years as reliable source documentation of “good authentic quality”.

Such, Strong Opinions, as Labeling: Satan part, and plants as – “Aconite, Mandragora, Henbane, Belladonna, Opium, Indian Hemp and other analog substances, (which some of the above are still contained in the modern Pharmacopeas, use for Diabetes, High Blood Pressure or Cardiac pills among others). “The Witches Plants” in is ***The Sabbath, a pact with the Devil,*** in the above subchapter which also forsakes among others all the Gnosis, Knight-Templars, Masons, and many great humanists, Literary Writers and their Novels or Works as Satanic. Likewise, to Victor Hugo and the many other Hashishin Club Members or Philosophers and Fellow Scholar Doctors, which Cristiani mention as satanic culture propagators, or the above paragraph statement for example about Aleister Crowley, (18 Oct., 1875 - 1 Dec, 1947). Who, as for anyone who cares to research a little know the actual story diverts extremely from Corté writings? As the statements made for Crowley’s Grave by Corté makes his books and writings to become easier to take less factual and seriously or to the letter as he would have liked his reader to do, pouting their blind faith and trust in his every Catholic Imprimatur words. Quoting the “new alliance of God”, through the Gospel from Jesus by his Apostles and his idealize Kingdom come with his redeeming Christ, and basically to Hell, Satan, damnation, or oblivion to all others approach, “without their faith and salvation”.

Never-mind the modern facts, medicine, or utility and there given source, common sense, goodwill, goodly founded desire, destiny or fate thinking freely, the knowledge of duty and honesty to oneself and surrounding. Praise and keep innocent blind-faith leading the blinded by the light or the void. Although, the Individuals, Historical Characters, and rare Texts referred to by Cristiani / Corté for an Author with “Imprimatur”, kindly, with openness of mind, leaves to desire in clarity or impartiality, omitting actual Human Archeological and Historical facts.

(1) On all of this, see, the Article *Satanisme’* d’Antonio Romeo, in *Encyclopedia Cattolica*, tome XI, col. 1953-1961.

(2) *L’Actualité de Satan’* Under this title, M. L. Cristiani has published a book in 1954, mentioned above.

Léon Cristiani, however, the good thing being that in his work which gives historical notes on his source references and the acknowledgement of the actual existence from the Catholic Church of “forbidden concepts”, Aldous Huxley, Mythical Personas, and faded Figures of History: In all truth, in a brief summary, to shed light and correct simply one of the many Cristiani statements on Crowley’s grave. Among others relating to Aleister Crowley mentioned above, who was also a great Gnosis and Thelemite Humanist. He was actually cremated after his death in a Final Rites, The Last Ritual, Gnosis Ceremony. Furthermore, his ashes were put into an urn. Which his legal successor Karl Germer and his wife Sasha inherited among the rest of Crowley “estate succession” and kept the ashes for many few Years in America where the Germer’s resided. When one day Sasha brought the urn outside their residing property and gave Crowley’s ashes back to the Wind, Babalon, Nature, by pouring them at the foot of a tree, setting the ashes mystically free, symbolically scattering implanting his Thelema throughout the Mystic Globe and far beyond annihilation, it grew a tree). ///

Excerpts from *Chapter IX. Satan and Us*, p. 107-119

(- Must-we believes in the existence of Satan? 107. – Satanism as a rebellion against God. 110. - The Devil and Literature, 111. – Mercy for the Devil, 113. - Where are we going? 116. - Conclusion of the Apocalypse, 118.)

p., 112 ... In his "Marriage of Heaven and Hell", William Blake (1757-1827), haunted by some visions of the Apocalypse, preludes to the Satanism of Baudelaire, who sang a hymn to the "sacred insurrection" of man against God (1790). After him, the main initiator of Satan's exaltation in literature is Lord Byron (1788-1824), in his "Manifred" (1817), and even more in his "Cain" (1821). In fact, he makes the murderer of Abel a dark Superman, who was the victim of his pity for man. The poet Percy Bysshe Shelley (1792-1822) took his turn for "Prometheus against Jupiter", that is to say, Satan against God, under other names.

More often perhaps than Prometheus, of our time, it is Faust who is taken as a model of a man in the wake of science and power, by means of a pact with Satan. / ...

… We sometimes quote the word of the dark Jacob Boehme (1575-1624), a Protestant thæosopher of the seventeenth century: "The Devil is the cook of nature, without him life would be a fade gruel." /

p.113 … * Apart from the negation of the Devil, our time will have also known pity for the Devil. We will not talk here for a long time about Papini's (1881-1956) recent book, *about the Devil*, where he pretend to make duty of charity to all Christian to pray for the conversion of Satan, under pretext that the pain which strook Lucifer and whom he recognizes as sovereignty just makes to « God suffer » as much that the demon himself! Papini thinks he is sure to have discovered a whole new idea:…

p.116 ... Moreover, Victor Hugo did not believe himself so sure, on this subject, as because of the revelations of the turntables of Jersey. (1)* In fact, on March 8, 1855, the anonymous spirit who spoke to him declared: "The Gospel of the past has said: the damned; the future gospel will say: the forgiven. "

We are therefore well aware that this is a new gospel. Papini wants us to obey the true gospel, that of Jesus Christ, and in this respect, he is clearly inferior to Hugo, who knew very well that in the Gospel of Christ it is written, "Go, accursed, to the fire. Eternal prepared for the Devil and his angels "(Matt. XXV, 41). Moreover, he could not ignore that the eternity of the full is parallel to the eternity of joys: "And those there," says Christ, "will go to eternal punishment, and the righteous to eternal life." (Matt. XXV, 46).

p.118 … So shall be the “Golden Age” and Aldous Huxley (1894-1963) as, also, undertaken to describe it in his book “The Brave New World”, with comments from Bertrand Russell (1872-1970), translated into French under the title: Le Meilleur des mondes’ (1933). (2)

…

(1)* Moreover, the above in; *Les tables tournantes de Jersey, Procès-Verbaux’* / (*The Turning-Tables of Jersey, Verbal Process*), Paris, 1923.

(2) It seems obvious that in Satanism, many of these powerful Authors, Huysmans, Dostoïevsky, Baudelaire, Nietzsche, there is a value of desperation, of regret and need for God!

Asia Mystériosa', summary from *Zam Bhotiva (imprimerie Dorbon-Aîné, 19, Boulevard Haussmann, Paris).*

Revue Métapsychique' N°1-Year 1930, January-February, p. 85-88

Institut Métapsychique International', recognize for the public use, Paris, Félix Alcan Library, 108, Boulevard St-Germain (VIe arrt).

If ever title was adequate to the contents of a book, it is this one. Strange, extraordinary, mysterious science that unveiled in these 150 pages. Moreover, it is not too much that three signed prefaces of known writers, to prepare the reader for the revelations contained in this volume. When the Reading is finished, you feel completely disoriented. One wonders, "Am I dreaming? Is that all right? Is that even possible? Moreover, we take the book back to the 1st page, it is connected with more sharpened attention, and it is clear that the author and the three Prefacers Have been conquer, are in good faith. Moreover, if they are wrong, it is without question. Of course, there is a hair. A hair, especially for metaphysical researchers who claim evidence and make, doubt the necessary basis for the progress of science. Now, in the experiences that I will summarize from the author Zam Bhotiva, doubt, skepticism, Western scientific mind hinders results.

Mr. Fernand Divoire, the first Preface writer, after various experiments states:

"1° The method exists.

"2° The method gives the questions of the general views, wise and affectionate advice.

"3° The method rigorously mathematical, and the holder appears to be content to apply certain arithmetic rules, *exactly like would do a calculating machine.*

Moreover, Mr. Divoire To conclude as follows:

"I do not say. I do not know. I can see that the method is pure arithmetic, but I keep the sensation of a mystery. »

Mr. Maurice Magre, the Western Buddhist by choice, to works so strongly thought and of such a high breath, tells us in turn in his preface entitled: *A means of spiritual communication with the Masters*:

"For those that the problem of the Masters, of the *Agartha* Concern, this is a fact of immense interest: The mathematical method revealed in this book allows to communicate with some of these Sages. The truth of the Orient may have reached us. It takes a little spontaneous faith – This is the hair I speak of above – to read this book, and to study, the absolutely wonderful means of divination that he presents to us. With the undoubted good faith of those who bring me this method, I do not see what reason I should not believe in an assertion which presents itself with the greatest disinterest and which teaches the highest morality. »

Mr. Jean Marquès-Rivière, the Orientalist scholar, entitles his preface: *The Mystery of spiritual life*, and declares: (I summarize excessively:)

"Here is my personal and direct testimony:

I was able to control the process of the method.

It was possible for me to consult the notes taken over the last ten years on this subject.

I asked myself many questions by necessarily interposing them with Sanskrit words and Tibetan Without any equivalent in our European language.

I was shown hundreds of answers made to people I knew: And I conclude:

This method has a unique character, complete, without equivalence in any method caballistic, - and I know quite a lot! –

His reality is no doubt for me because the answers obtained are often in contradiction with what the applicant and the operator think. Then the answers are proportional to the spiritual value of the consultants. Whatever the intellectual value or the book Science of the plaintiff, if he is not sincere, humble of heart, dignified and filled with faith, he can expect a truncated answer, even incomplete. There is a kind of interference from the personal equation that colors, either on the go or the return, the radius that connects the plaintiff to the beings who are behind the method. Disappointments were caused by inadequate responses; Logical, on reflection, for they were addressed to those who deserved them very exactly so to mere curious. ... »

Moreover, the author of the book, Zam Bhotiva, explains to us that he titled his notes "*ASIA MYSTERIOSA*" from the wishes of the Sages with whom, using a strange arithmetic method, he entered into communication,

About twenty years ago, says Zam Bhotiva, a mysterious hermit, Father Julien, who lived in Bagnaia, Province of Rome, transmitted the precious manuscript: The Oracle of Astral Force as a means of communication with "The little lights of the Orient" to his present holder, a friend of the author, completely profane, if not hostile to the things of the occult.

However, this choice was certainly justified by the perfect psychic balance and by man's safety of character that was charged, filled with such a formidable secret. When one knows that the operator hates calculating and that he is obliged, because of his professional occupations, to take from his sleep, the long hours necessary for the arithmetic development of an application. Also, that this work bores him. One will realize the dedication of the operator, and the difficulties encountered by the author.

The secret of the method is not only known to *One person* In the World:

The operator to whom Father John confided him. Here is what can be said Zam Bhotiva, what he learned by observing:

The demand must be strongly thought out and drafted either in clear or in terms Cryptic. It must bear the applicant's surname, first name, and maternal name.

The operator transforms the letters and the words of the question into numbers, conforming to his arithmetic key.

This translation is done, the operator proceeds:

1° A Calculations on the Groups of figures obtained.

2° To other calculations, which comes into play, The Magic trinomial 3-6-9, which gives rise to very long operations.

3° To calculations with all the results of the previous operations, plus certain geometric combinations indicated in the method.

The results of these last operations give groups of figures whose cash elements translated into letters give words to the perfect spelling. Nevertheless, these words in a sort of puzzle incomprehensible. New calculations are needed that indicate the n.° of the order of every word. Moreover, the operator finds the answer to communicate to the person concerned.

We will admit that for Someone who hates arithmetic and must take on his sleep – the so precious sleep! – To obtain results through such work, it is not a small dedication to work with the method. At least singular: the number of words in the application is in no way related to the number of words in the answer, our author observed. To a very long request, one can receive a very short answer and vice versa.

All questions, in any language, must be translated into *Italian*, the method Given by Father John pertaining only to that language.

Geometric figures or numerical symbols appear in some responses, reinforcing the clear text for those who know the symbolic value of these figures or numbers.

The preferred process of the correspondence is *to put on the path*. They are not chewing the chores. They seem to want: "that we seek light with his own eyes, and not lend theirs to see it", any light to be acquired by the most obstinate work and effort.

There are such answers that require more than a year of diligent research to arrive in the exact sense.

All communications aim at one goal: Spiritual elevation: Affirm the existence of those who no longer have material attachments, called "Big" or "little Lights", lamas Tibetans, or Christian monks of an unknown Thébaïde', and reflect their wisdom.

However, this surprising mystery, how to explain it? How, by simple calculations, up and down, if I may say, are we able to get sensible answers, perfect for the substance and the form? What is the psychic phenomenon that plays?

At our request, it was answered as: "Astral Force", and this one defined: "Spark", Fate, Destiny, Equilibrium. "

Moreover, the questions caused by this definition if terse was given, is the longest communication ever received, 480 words, which embrace the most formidable problems.

This is All the law of involution and evolution, Good and Evil, Destiny and Free will, Karma, reincarnations, Life and death, the abolished past, the unknown future, which are defined in these 480 words.

The study of hundreds of responses highlights the *Concordance* Oracles of all time and all countries: the oracles of the Sybilline, of the Babylonians, of the d'Hor', of Egypt, Chaldea. In all is it-said, everywhere and always, it is the *Astral Force* who was acting.

All the answers to the strictly private questions above all, confirms the free will for a part of the events of life. For the other party, it is the faculty, the fate, the inevitability of the events that are preparing and that no one can change, notes our author. These events, man prepared them during his previous life and free will exists only as Preparation for the Karma of a new life. It is by choosing "Shadow", sometimes "light", that we create the "causes" of future "effects".

What to say in front of such revelations? What could be said about the undeniable wisdom or science of the answers? Moreover, what about these adequate answers to the intimate feelings of the questioner? For such a request, posed in the same terms by someone who has faith, by mere curiosity, or by a skeptic, provokes totally different answers.

What, I am told, this Oracle is dealing with the Meta-Psychic? However, as long as it is about something coming into the supranormal domain, advice, predictions, claims due to a mathematical method never tested, this can only interest the researchers psychic,- and the author has judged it well. So, by sending me his book – which Studies especially anything that exceeds the commonly-referred domain: The normal faculties of the human being.

*
* *

We do not deny the existence, or effectiveness of the method, on the contrary, our only desire would be to study it in depth, so that we can extract all the elements of scientific knowledge that it may include. Unfortunately, the three prefaces and the author's very text seem too clearly to imply that in order to obtain undoubted results, it is necessary to have prior faith, while any scientific mind only conceives of faith as the result of Evidence demonstrated.

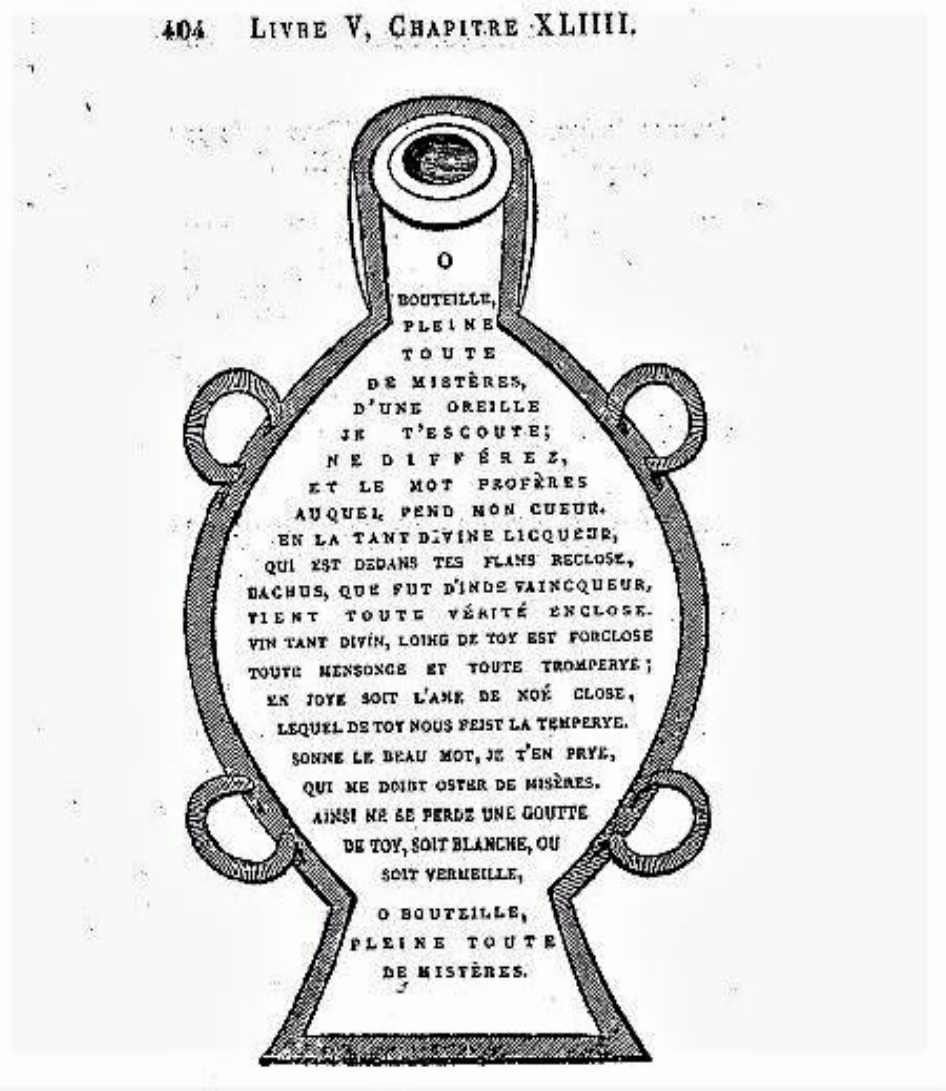
GNOSTIC ANTHEM

Thou who art I, beyond all I am,
Who has no nature, and no name.
Who art, when all but thou are gone,
Thou, center, and secret of the Sun.
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as my intents aspire.
Thee I invoke, abiding one,
Thee, center and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!
For the Father and the Son
The Holy Spirit is the norm:
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifies,
Being that race, most royally run.
To spring sunshine through winter storm.
Glory and Worship to Thee,
Sap of the world-ash wonder tree!
Glory to thee from Gilded Tomb
Glory to thee from waiting Womb.
Glory to thee from Earth unploughed!
Glory to thee from virgin vowed!
Glory to thee, true Unity
Of the Eternal Trinity!
Glory to thee, thou sire and dam
And Self of I am that I am.

Love is the law, love under will.

Aleister Crowley (1875-1947).

- RABELAIS PANTAGRUEL TRINC / TRINCH', THE BOTTLE TEXT.


404 LIVRE V, CHAPITRE XLIIII.

O
BOUTEILLE,
PLEINE
TOUTE
DE MISTÈRES,
D'UNE OREILLE
JE T'ESCOUTE;
NE DIFFÉREZ,
ET LE MOT PROFÈRES
AUQUEL PEND MON CUEUR.
EN LA TANT DIVINE LICQUEUR,
QUI EST DEDANS TES FLANS RECLOSE,
BACHUS, QUE FUT D'INDE VAINCQUEUR,
TIENT TOUTE VÉRITÉ ENCLOSE.
VIN TANT DIVIN, LOING DE TOY EST FORCLOSE
TOUTE MENSONGE ET TOUTE TROMPERYE;
EN JOYE SOIT L'AME DE NOÉ CLOSE,
LEQUEL DE TOY NOUS FEIST LA TEMPERYE.
SONNE LE BEAU MOT, JE T'EN PRYE,
QUI ME DOIBT OSTER DE MISÈRES.
AINSI NE SE PERDE UNE GOUTTE
DE TOY, SOIT BLANCHE, OU
SOIT VERMEILLE,
O BOUTEILLE,
PLEINE TOUTE
DE MISTÈRES.

- THE BOTTLE POEM; FROM PANTAGRUEL, BOOK 5 CHAPTER XLIV (44). FROM THE MASTER EXTRACTOR OF QUINTESSENCE, FRANÇOIS RABELAIS (1494-1553).

HOW THE PONTIFF NOBLE HIGH PRIESTESS BACBUC USHERED PANURGE INTO THE PRESENCE OF THE HOLY BOTTLE.

T.R.I.N.C.H.

O

Bottle,

Filled with all Mysteries,

Of an ear

I listen to you;

Do not postpone,

And the Word Speak, utter.

To which dangled my heart

In the so Divine Liquor.

Which is into your recluse blanks,

Bacchus, that India conqueror of,

Hold All Truth enclose.

Wine so Divine far from you foreclosed,

All the Lies & all deception, falsehoods;

In Joy, be the soul of Noah shut, close, complete.

Of which, you made us tempered.

Sounds the beautiful word, I pray of you,

Which owe me, for being remove from Misery.

So, not a drop is lost,

Of You, be white, or be scarlet vermilion,

O Bottle,

Filled of All Mysteries! (1)

(1) Since the 1565 edition, we took the habit of placing these verses carefully in a Bottle shape form. (Trinch; Drink, the 108 steps). - TRANSLATED BY, FR. A.T.A. 11, 2015.

Translated Excerpt from Joséphin Péladan (1858-1918):
Le Secret des Troubadours de Parsifal à Don Quichotte'/ (The Secret of the Troubadours from Parsifal to Don Quichotte), in four Chapter.
Paris, E. Sansot; 1906, (p. 5-6 of 95).

ARGUMENT

Before reading the Key of Rabelais, the entire pamphlet should be consulted**.** For It touches on the Esotericism of the Middle Ages and projects some light on points which the Dauphin's historian does not notice ad usum Delphini (for the use of the Dauphin).

(*Now here we speak of existence and how to look at it honestly. Something about art being the only trustworthy lens. The question arises what is to count as art. Art does not represent a single perspective but many differing ones.*)* The secret of the guilds is a rationalist testament in which the disillusioned Latin settle divine Providence among the Muses, and proposes to look honestly at an existence henceforth without any other vision than that of art.

Before looking for the word of the Divine Bottle, our ingenious and heroic ancestor sought the Holy Grail. His name was Parsifal at the time of his enthusiasm. Defeated his name become Don Quixote; this is the secret of the Troubadours.

(*Now here we speak of Paul of Tarsus and the first epîstle to the Corinthians.*)* Never was a more poignant poem of faith, hope, and charity conceived.

(*Now here we pay tribute to Janus guardian of the gates*.)* The fact brings its testimony to the dream.* Godefroy de Bouillon and Saint Francis of Assisi are the two faces of this splendid rise of the Latin soul.

(*Now here we pay tribute to nature which is the true secret of men's fate*.)* It belonged to the Mistral (wind), the immortal Provencal, to unveil, in all its primitive brilliance, the thought of the Rhone (river).

(*Now here we pay tribute to the Troubadours Jesters much younger than the Celtic Druids, Confucius or the Lao's.*)* This thought has received from Dante, Michelangelo's poetry, a form so obscure that it must be discovered in the very spirit of the Middle Ages and it is the object of the first chapter.

(*So many figures, so many traits*.)* The figure of Parsifal brings together the ecclesial traits of the Friars Minor and those of the Templars.

All our literature from the 11th to the 15th century was devoted to the ideal of Brother François and Hugues de Payns. The Troubadours are mystics and not sexual lyrics.

("*The soldier shows to greater advantage dead in battle than alive in a fight.*")* As for the Don Quixote of Miguel de Cervantes, which evoked for the last time the ideal of our race in a desperate form, and of which the comical is only a veil mask.*

La Clé de Rabelais'. Le secret des Corporations'/ (***The Key to Rabelais***; The secrets of the Corporations) (1)*. Translated excerpt on Trinch, p. 106-107 from the 1905 Booklet; by Joséphin Péladan:

« At the end of the Scene, Panurge exclaims, « Rather to God that Here, without further proceeding, I would have the word of the Divine Bottle. » On approaching the Temple, they saw, in the face of the Bow, These two lines:

Passing through this Postern,
Garnish Yourself with a good Lantern.

« To This, we have provided, » said Pantagruel, « for the whole Lantern region has no better and more Divine Lantern than ours. »

The way in which Bacbuc accustomed Panurge to be mitered is the Oldest prototype of a Masonic reception.

« When from the sacred bottle comes a noise such as a garotte makes likewise to a scattering crossbow.

Then was this word: « Trinch! » Trinquer'/ Trincker, Trinc, (Drink), then, would it be the word of Initiation; it might be that of Masonic meals, although, as the most popular meanings must be sought here, the Parisian worker says He has Trincked! « In the sense of scooping or participating* To pay his share of breakage and responsibility. In any case, we must separate each letter *T. R. I. N. C. H.* and read « Tripe Règne Ire; Nul Ciel Homme. La Tripe règne par colère du ventre; nul ciel pour l'homme'. » / « Guts Ruled by Anger of the belly; No Heaven for Man. »

It would have been very dangerous to write this in the vulgar tongue. Panurge believes that if the Divine Bottle has let this word go, it is because it Lost. « It is, by God's virtue, broken or cracked thus speak the Crystalline Bottles of our Countries, when they are near the burst forth Fire .»

T.r.i.n.c.h. is an (International) Word. « King under the all-powerful Heaven is not able to dispense with other People (trades worker) the poor is arrogant who from the pass was able by the rich (Capital) (Masonic Solidarity). »

(1)* Among others relating works, - ***La décadence Latine'/*** (The Latin decadence), Tome 1, 1886, and Tome 2, 1888. - ***Babylone*, *Tragédie en quatre actes'***/ (*Babylon*, *Tragedy in Four parts*), 1895. – **La Prométhéide, trilogie d'Eschyle en quatre tableaux'**/ (The Prometheus, trilogy of Aeschylus in four tables, Chamuel, 1895 (see at the end of Treaty page 334). - ***Le Secret des Troubadours: de Parsifal à Don Quichotte'***/ (*The Secret of the Troubadours: From Parsifal to Don Quichotte*). Joséphin Péladan, Paris, E. Sansot, 1906. **- La Doctrine de Dante**'/ (Dante Doctrine), 1908, **La Thériaque, précédée de la Morale dans le Roman'**/ (The Theriac, preceded of the Moral in Novels), 1912. - **Les Salons de la Rose-Croix**, from 1892-1897. Also, see the later article from Les Cahiers d'Hermès II. DIR. ROLLAND DE RENEVILLE. LA COLOMBE, 1947 : - ***Rabelais et L'Alchimie***, by Dr. Léo Mérigot. Furthermore, also see from Dr. J.-H. Probst-Biraben, published in the rare 1928/29, *Le Voile d'Isis'* Journals: **Les échos du Soufisme dans la Divine Comédie'**/ (The echos of Sufism within Dante Divine Comedy**); Dante et le Symbolisme Maçonnique'**/ (Dante and the Masonic Symbolism); **Allusion à l'Alchimie et à l'Astrologie dans La Divine Comédie'**/ (Allusion to Alchemy and Astrology within the Divine Comedy); **Rabelais Ésotériste et initié'**/ (Rabelais Esoterist and Initiated); and among other one of his 1949 Gem Book: - ***Rabelais et les Secrets du Pantagruel'***/ (Rabelais and the secrets of the Pantagruel). Les Maître de l'Occultisme Vol. XXII.

L'INITIATION: cahier de documentation ésotérique traditionnelle, p. 175 to 177'/ (The Initiation : Pentium, notebook of traditionnel Esoteric documentation).

Chanvre'/ Hemp, Himp.

I-

Hemp is for humanity.

Living under the laws of harmony

And flourishing in liberty.

The strict images, defined.

Which Rabelais, by his Burin engraved

Eternalizing hemp's glory,

When he gave it as godfather

To His hero of august memory.

II-

The Pantagruelion herb

Which grows straight and in spud space.

It discards of its furrow's,

As Thief's (1) or bad herbs, slugs (2).

Its leaves go by five or seven

In Numbered group and series, sets,

as the field formed a forest

that the brave winds fury.

III-

As far as that goes for humanity

Hemp is born male and female.

At its hour of puberty

The doublesex reveal itself

Moreover, we see the field covering itself

Of luminous dust;

Stamens just opened themselves up!

This is the love which populates the Earth!

IV-

Swaddling cloth, bed sheet or grave cloth,

Hemp which we make canvas from

Follow man to his coffin;

Which Yesterday still was sheet cloth.

Does the whole of humanity not?

Become to replace their memories

which becomes the papers

On what we write our stories?

V-

Hemp does not only have a body:

It has spirit and flames fiery.

It is prodigal, unsparing us treasures;

To hemp, hashish is its soul.

Hashish this precious juice

Of African or Asian hemp,

Which once drunken the gods,

Which, they called ambrosia!

VI-

None says that happiness

Is not humanity destiny,

Which each carries in his heart

The eternal hope, innate.

Of hashish, they have not tasted;

Cause, a little of its green paste,

Then their Dream become a reality,

It is as always, the open door!

- VICTOR MICHAL

TRANSLATED BY, FR. A.T.A. 11, 2016.

- L'ESPRIT DES PLANTES'/ (THE SPIRIT OF THE PLANTS) (3)

(1) Because of the rope, we braided to hang them
(2) Les gryphes pelues'/ the griffon basin (Rabelais)
(3) 0, 50. Fr. 5, rue menessier, Paris.

THE FOLLOWING EXCERPT IS FROM: LE LIVRE-REVUE DU MONDE LITTÉRAIRE-ARCHIVES DES ÉCRITS DE CE TEMPS-BIBLIOGRAPHIE MODERNE-MAISON QUANTIN : IMPRIMEUR-ÉDITEUR RÉDACTEUR EN CHEF : OCTAVE UZANNE
7, RUE SAINT-BENOIT, -PARIS, 1889-.

NÉCROLOGIE'/ NECROLOGY, P. 383

OBITUARY

ANNOTATION;

-VICTOR MICHAL (1824-1889);

THE POET WHICH EVERYBODY DID EAR OF;

-LA VIGNE'/ (THE VINE), -LE HASCHISCH'/ (THE HASHISH), -LE SONGE DE PANURGE'/ (THE DREAMS OR CONTEMPLATE WONDER OF PANURGE), AND FIFTY SONNETS STUCK IN THE RIGHT CORNER, VICTOR CAME TO PAST AWAY AT THE MAISON DUBOIS'/ DUBOIS HOUSE (JUIN), M. MICHAL WAS 65 YEARS OLD.

***Stanislas de Guaïta, Rosa Mystica'l* (*Mystic Rose*),** 1885. (p. 102-105)

The Poisonous Flowers, The Flowers of Forgetfulness.

I

The harmful vegetal is with Majestically poise,
Your seeds germinated by a cursed night
Under the eye of a tawny star, hostile, and monstrous.

Your names, suspicious to the wise man who meditates,
Where banished from the verb, in those ancient times
Where to know your virtues are prohibited.

From the Sagas of Colchis and Egyptians
Gathered, then, under the fright of the blood Moon,
Your root, precious only to the magicians,

Who married the caustic Sap from a Plant?
With dead lymph extracted from white bones.
Under the modulated with a slow voice incantation,

Distilling, by midnight, these overwhelming philters, potions,
By what the chastity of virgins of Greece
Crumbling, offering naked the treasure of the beautiful slopes.

The men tossed to the wind of distress,
On the Ocean of spleen melancholy - at all times, in all places.
Fatal flowers, drinking your juice, whose drunkenness

Guided them to the port of glorious death!...
They have cherished you, (O tragic saying /dictâmes').
That which desperately disdain men and gods.
However, we, who fear the Magical Powers
And the Occult Science, and Shadow, and the Fury
Of your black fumes mightily lethargic black fumes,

We only talk about you with shivery horror!

II

Although, dangerous Flowers.
You are generous sometimes
- And heal the wounded hearts!

Sweet is your caress
To the outcasts, which we oppress
Those which we cannot banish:
The memory!

The white poppy's from Asia,
When the cold Aspasia
Make to crawl one of us
On his knees,

Your Opium, O plant,
Makes the soul indolent,
And against sorrow,
All is brass,

And your bitter Morphine
Calm the poor mother
Which obsession bites
Of a dead child...

To the lonely Monster
Hidden underground,
(All heart remaining deaf
To his love),

Divine hashish, you deliver
The beautiful Houris drunk
-With coral lips-
Your harem.

Salut, equivocal Flore!
The misfortune invokes you:
The tamer of pain,
Salut, O Flowers!

Be blessed, in short,
Juices whose pour to man
With faded Face
The calm forget, and obliviate!

February 1884, Stanislas de Guaïta (1861-1897).
Translated by Frater, A.T.A. 11, October 2017.

BOB CHANLER.

IN MEMORIAM

pinctoris egregii

amici dilectissimi.

" TRINC."
Alcofribas Nasie

Oh let us bathe and crown our hair
And drink untampered wine!
Let ever greater cups ensnare
Our souls in traps divine.

Soon calms the season of love's rage,
And joy grows short of breath;
Birth shoots a shaft, weighed down by age,
That strikes the target, death.

Then come, thou golden goblet brimmed
With lust! Though all be vain,
There's hope for us, the lion-limbed,
In hashish and cocaine.

Though death should hale us by the scruff
Of neck to's mouldy portal,
To-night let us get drunk enough
To know we are immortal!

Taken From: TEMPERANCE
-A TRACT FOR THE TIMES

by Aleister Crowley (1875-1947)

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- **The Magical Mirrors /Les Miroirs Magiques'**, Ernest Bosc, (1912).
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SOME OF THE WORKS OF ERNEST, J. MARCUS, BOSC DE VÈZE:

*-**Revue Générale des Sciences Psychiques,** 1908, monthly publication, Publisher H. Daragon, Author: Collectif: Fabre des Essarts, Jules Giraud, Dr. Gaspard, Johannès, M.A.B., Annie Besant, Hartmann, etc. (Edited by Ernest Bosc) - Occultism, kabbalah, Psychism, Magnetism, Hypnotism, etc., The Gnostic Church and the Bible.

***- De l'Opium et de la Morphine'/ (Of Opium and Morphine**)

(Opium abuse recovery) Bibliothèque Curiosité, H. Daragon-1908 The Ancient books of the Extreme-Orient. China - Indochina – (Cambodia - Laos - Annam - Cochinchine - Tonkin) - Siam - Korea - Japan - Burma – Netherlands India - Formose - Singapore - Malaysia - Indochinese Colonial Literature. Travel and Explorations - Missions - History - Geography and Guides - Ethnology - Archeology - Linguistics and Literature - Art and Crafts - Music, Theater, and Dance - Chinese and Indochinese Magazine - Illustrated books.

Table of Contents: Opium - Poppy and Opium Derivatives - Opium in Medicine - Opium in Pliny - Effects of Opium - Edinburgh Pharmacopoeia and Others – Opium Smokers Psychology - Opium smoking - Opium in China - morphine and morphine addiction - Morphine Anti-Aphrodisia - Psychology of the morphinomaniac – Conclusion.

- **La Doctrine ésotérique à Travers les âges'/** (**The Esoteric Doctrine throughout the Ages).** 2 volumes in-12. ……..……..... 7 fr. 50»»

This Work has Three Major Divisions:

The First, under the generic Title: Generalities, studies the definitions and Symbols, the Evolution and Involution, the Doctrine of Rebirth, Reincarnation; the State of man in Theosophical viewpoint; the Psychic Powers, the Transmutation and the descent of man, etc.

The Second part studies the Esoteric Doctrine through the Ages, among the Hindus, the Egyptians, the Chaldo-Assyrians, the Hebrews, etc.

The Third part deals with the Ancient Times, of missing, lost Continents, of Races and some sub-Races, of Rounds, of floods of Water and the downpour stream of Fire, of the Lemuria, of Atlantis, of periods of the World, etc., etc.

Finally, a remarkable Conclusion Concludes the Book, which is preceded by a Masterful introduction. This book has become a classic today.

- **L'Homme Invisible'/ (The Invisible Man)**, Study on the human aura; its colors, its physical, its moral, its psychic meanings.
48-page brochure in-12..... 1 fr.»»

- **Le Livre des Respirations'/ (The Book of Breaths)**. Treatise on the Art of Breathing or Panacea for preventing or curing human diseases. 1 vol. in-18 Jesus, 2nd edit…….. 3 fr.»»

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- **Petite Encyclopédie des Sciences Occultes'/ (Small Encyclopedia of the Occult Sciences)**. l vol. in-12, 280 pages, 1904. …… 2 fr. »»

This book very informative and very interesting wrote to the use of the people of the world who want to know today everything that constitutes the occult, however, without having to browse to that of folios.

OCCULT TRILOGY.

I. – Addah-Nari ou l'Occultisme dans l'Inde antique'/ (Addha-Nari or the Occult in Ancient India), Vedism, Hindu literature, Myths, Religions, Spiritualistic Doctrine, Psychism, Occultism, Doctrine of Karma, Music. Beautiful vol. in-16. (2nd edition almost exhausted) ... …….…… 4 fr.»

It is of those books whose Title provides of All the Analysis. Number of Works by Mr. Ernest Bosc are in this case. It is praiseworthy to do so, especially when the Author is of indisputable competence on the Subjects Treated.

II – Isis dévoilée ou l'Égyptologie sacrée'/ (Isis Unveiled or the Sacred Egyptology). 1 vol. in-12 VI-336 pages (2nd edition) …..... 3 fr. 50 »»

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This entirely original work is a dictionary of the occult, of completely new science, and has no relation to previously published works affecting near or far, far above all, on this subject: it is the working tool essential to the learner of Occultist and Theosophist, an initiator book by excellence.

- La Chiromancie'/ (Palmistry) The medical Palmistry of Philippe May de Franconie, following a treatise on physiognomy and another on the marks of the nails. Translated from the German by P. H. Treusches de Vezhausen, with a foreword and synthetic palmistry by Ernest Bosc. Volume in-18, Jesus, illustrated with thumbnails..... 3 fr.»»

This very rare book is not consistent with the ideas sponsored by our modern palmists, instead of formal opposition to the most famous contemporary data.

***- Diabolisme et Occultisme'/ (Deviltry, Diabolism and Occultism)** (Diabolism: Luciferianism, Palladism, the Devil in the Nineteenth Century, Lucifer Unmasked, Open Groups, Close Groups: Occultism)) Nice, imprimerie "de la Curiosité", 1896, In-16 of 36 pages. Ernest Bosc.

- **La Psychologie devant la Science et les Savants**'/ (The Psychology before Science and Scientists). Ode and odic fluid. The Aura, its colors, Human Polarity, Astral fluid, Magnetism, Hypnotism, Suggestion, Hypnosis, etc. ……..…… 3 fr. 50 »»

The Preface contains a stunning letter from Charles Naudin (1815-1899), of the Academy of Sciences, reflecting the broad ideas of the late scholar.

- **De la Vivisection'/ Of Vivisection**. Physiological, psychological and sociological study. History, vivisection, and science. Monstrous experiments, crimes, and infamies, discoveries of Ministers, Rectors, Pastors, law and science, moral philosophy. I vol. in-16, Paris. ..... 2 fr. »»

***- Traité de la Tourpe'/ (Treaty of the Soils),** 1870.

***- L'électroculture** : action de l'électricité sur les plantes, divers modes utilisant l'électricité, des paragrêles'/ (**Electroculture**: the action of electricity on plants, various modes using electricity, of para-hail), 1910. Bosc

- **Traité Théorique et Pratique du Haschich et Autres Substance Psychic'/ Theoretical and Practical Treaty of Hashish and Other Psychic Substances.** Cannabis Indica Plants, Narcotics, anesthetic: Magical Herbs, opium, morphine, ether, cocaine, formulas and diverse recipes; bowls, pills, lozenges, electuaries, opiates, 1907, 3rd edition …….. 3 fr. »»

Excellent and remarkable work of information where the Curious and the Scholars will find ample materials for their experiments.

Nowadays, many intellectuals have abused anesthetics and narcotics. -This Treaty allows Readers to learn to use with care medicine as the use of narcotic drugs.

- Traité de la Longévité ou **l'Art de devenir Centenaire'/ (Treaty of Longevity** or **the Art of becoming Centenary),** (1908, Daragon).

This Treaty to which the author worked for many years is now fully completed and will be published later this year. - It includes seven chapters of extreme importance; this book will certainly be the Vademecum of all those who are to live a happy existence and prolong their lives.

The book contains a study on the vital human fluid that will be a revelation for high science because it helps the transfer of vital fluid could certainly regenerate man, Old Folks especially, so prolong human existence.

- Vie Ésotérique de Jésus de Nazareth'/ (Jesus of Nazareth Esoteric Life). «« In a beautiful Volume - 8 ° Cavalier of 450 pages..... 8 fr.»»

This new book, long expected, will be a revelation for many readers: Occultists, Esotericisms, Theosophist, Theologians, and People of the World; because the new work is point trivial, such as the amount about the lives of Jesus written until then.

Containing, in fact, completely new data and original confirmed, either by competent authors, materials, and documents of the first order.

In this remarkable, at various points, the author maintains a highly original thesis, for a subject that seemed exhausted long and having more to provide material for discussion.

However, by studying the esotericism of the life of Jesus, the author gives entirely unknown previews before him, on the Essenes personality of Jesus, on the stories and legends of his birth and his Doctrine. He studied serious issues that some had barely touched. Was Jesus Semite or Aryan? Was he introduced to the great Initiation? Was he really Thaumaturge, therapist, etc.?

All these questions are clear, logical, plausible solutions in a beautiful volume, which we can give a light preview! ...

-There exists a considerable amount of literature on the life of Jesus, but to this day no esoteric point of view has been made.

*- **Du Magnétisme Personnel, de la Culture Humaine'/ (Of Personal Magnetism, of the Human Culture).** Doctor Zam Bhotiva (Founder of the Rosicrucian Order of the "Fraternité Polaire" / "Polar Fraternity" (in 1929)). With a preface in French by Ernest Bosc. Edition: A. Daragon, in-16, 148p., Fig. Publish, 1909.

***- Aimentation Universelle'/** Universal Magnetism, J. Marcus Bosc.

***- Glossaire raisonné de la Théosophie, du Gnosticisme et de l' Ésotérisme'/ (The Rational Glossary of Theosophy, Gnosticism, and Esoterism)**, 1910, Jean Darlès.

***- Les Miroires Magiques**'/ **The Magical Mirrors**, Ernest Bosc, 1912. – The Arabs Mirrors, Mirrors of the Batths', Cabalistic Mirrors, Galvan Mirrors, Magnetic Mirrors, Mirrors of the seven metals, Narcotic Mirrors, Theurgic Mirrors, Mirrors of the Sorcerer, Mirror of Swedenborg, Mirror of Cagliostro, Mirror of the Baron du Potet, Practice and ritual.

*- **Yoghisme et Fakirisme Hindou'/** (**Yogism and Hindu Fakirism**) – 1913. Ernest Bosc de Vèze last wrote and Publish Book.

*- **La Curiosité'**. Ernest Bosc Journal as Chief Editor with collaboration and continuity by Paul Sédir bi-monthly Journal, ***La Curiosité'***, (1889-1924) *Journal de l'Occultisme Scientifique / Revue des Sciences Psychiques.* Other titles: ***Curiosité'.*** *Revue des sciences psychiques.*

THE OCCULT NOVELS OF M. A. B.
(MRS. MARIE ANTOINETTE BOSC*)

- ***Voyage en Astral'/* (*Astral Travel*)** or twenty consecutive nights to conscious release. 1 vol. in-18, with frontispiece. (This is the portrait of the author). ..... 3 fr. 50»»

This book is without a doubt one of the most interesting Contemporary Works. The Author shows what the life of the hereafter is; the life on the Astral Plane or Psychic Plane. Especially recommended to Occultists and Theosophists.

- ***Roman ésotériques'/* (*Esoteric Novels*)**; Episode in Egypt; Atonement / Expiation; Retrospective review; 500 years back. - The episode in Jerusalem, with a preface, notes, and notelets by J. Marcus de Vèze. 1 vol. in-18 X-318 pages. …… 3 fr. 50»»

Under this generic title gathered three remarkable Novels, which obtained from the public Occultist and Theosophist, a home for the friendliest and most deserved.

- ***L'envoûtement'/* (*The Bewitching*)**, with a preface, notes, and Afterword, by *J. Marcus de Vèze*. Chamuel Publishing, Vol. in-18 XVI-331 pages…… 3 fr. 50»»

Can we or can we not be captivated! That is what many people wonder. In the form of a Novel, the Author studied the issue and gives the real solution and the just charm, spell, with a scientific viewpoint.

- ***Thomassine'/* (*Thomassine*)**. Chamuel, 1 vol. in-1…… 3 fr. 50»»

Thomassine is a continuation of the Novel (**the Bewitching**), but the dishonoring of the two Novels being completely separate, one can read either one or the other.

In the first novel, the scene set in the Middle-Ages; in the second, at the time of the Renaissance, the reign of Catherine de Medici (1519-1589)*, (reigned 1547–1559) and subsequently regent of France (1560–1574).

- ***La Suggestion mentale ou la Grande Denise'/* (*Mental suggestion or the Great Denise*)**. Chamuel Publishing, 1 vol. of more than 300 pages…… 3 fr. 50»»

In this which novel take place the most interesting facts of suggestion and everything which happens there is strictly scientific: thence the strong interest which has this remarkable aspect in every respect. A doctor plays the main role.

- ***Nouvelles ésotériques'*/ (*Esoteric News*)**: le Sacrilège'/ (the Sacrilege), le Drapeau noir'/ (the Black Flag), *l'Ombrelle verte ou la Jettatura'*/ (the Green umbrella or *the Jettatura)*. *Lysmha la Korrigane'*, the *la Roche de Maure'* or *Roche-Vidal'*. 1 vol. in-18 of 300 pages……..…….. 3 fr.»»

The five new Journals are extremely interesting and informative. The Sacrilège' is a newly Theosophical publish news in the *Lotus Blue'* (1889-1902) (Blue Lotus Journal). - The Drapeau Noir'/ (Black Flag) is a new spirit which was very savored when published in the spiritualist Journal *Revue Spirite'* (1858-1920). - *Lysmha la Korrigane* and *Rock-Vidal* are the new Occultics.

- *Cathéchisme de Doctrine Spiritualiste'*/ (*Catechism of Spiritualistic Doctrine*) (Esoteric Elementary. 2nd edition) ……..…… 1 fr.»»

Mrs. M. A. B. in writing this work volunteer to combat nihilates materialism. Also, that all spiritualists should actively propagate this beautiful Catechism of Spiritualist Doctrine, who is a remarkable work from various points of view.

- ***Amias Frigoulet'*/ (*Amias Frigoulet'*)**. 1 vol. In 18 ……..... 3 fr. 50»»

This Novel tells the story of the most tragic events with extremely curious data; It is a living novel where crime is scientifically practiced so to speak, by two brothers, one constantly over the other acts of fascination and leads him to crime despite him.

- *Rhéa, L'Ondine'*/ (*Rhea, Mermaid*), 2nd Edition, 1 vol. in-8.This work has already appeared in a Parisian journal.

- ***La Dentellière du Puy*'/ (*The Lacemaker du Puy*)**, 1 vol. in-18.
(Out of stock). 2nd Edition (in preparation).

- *Croquis psychiques'*/ (*Psychic sketches*). 1 vol. in-18 (2nd Edition).

Under this title, the Author brought together a collection of experienced small Esoteric Novels which Introduce, Initiate the Reader to (the Esoteric Doctrine)/la Doctrine Ésotérique'.

Esoteric Novels of *M. A. B.* are today very sought after by an elite of readers: Occultists, Theosophists, Psychologists and generally by numerous thinkers and advocates of freedom of conscience. - They are even expected impatiently and read with an alacrity that justifies the rest of the powerful attraction that they entail. - The late author created a style quite apart and of good quality; from there, her success earned.

About the works of **Mme Marie-Antoinette Bosc de Vèze** (18..-1906) (M.A.B.). Here above and following is a brief bibliography of her major works, many of her novels are almost depleted, and others entirely. - Among these last, *Rhéa L'Ondine*; *La Dentellière du Puy*; among the new esoteric: *Disappointed Ambition*; *Le Prieur'/ The Prior*. *Dinochard wants to decide*. *The dry nourished of the countryside* (published in the journal "**La Vie Nouvelle**").

Finally, M.A.B. has left many works fully completed, however, unpublished. Will these works be reprinted or the previously unreleased?

The collaborator of M.A.B., J. Marcus de Vèze knew nothing of yet; in all cases, he alone is responsible for this treatment, and he cannot, at this time continue discussions begun with a publisher who asked him to publish the partly exhausted or unpublished work of M.A.B.

J. Marcus de Vèze still wants to wait a while to pass between him and the Tomb depth of his collaborator M.A.B. which has just opened.

Comparative Harms of Cannabis: Overview Table, Roques Report '98 (p. 182)

	Heroin (opiates)	Cocaïne	MDMA "ecstasy"	Psycho-stimulants	Alcohol	Benzo-diazepines	Cannabi-noides	Tobacco
Dopamine overactivation	+++	++++	+++	++++	+	±	+	+
Creation of a hypersensitivity to dopamine	++	+++	?	+++	±	?	±	?
Activation of the opioid system	+++	++	?	+	++	+	±	±
Physical dependency	very strong	weak	very weak	weak	very strong	Average	Weak	Strong
Emotional dependency	very strong	strong but intermittent	?	average	very strong	Strong	Weak	very strong
Neurotoxicity	low	high	very high (?)	high	high	0	0	0
General toxicity	high*	high	possibly very high	high	high	very low	very low	very high (cancer)
Risk to society	very high	very high	low (?)	low (possible exceptions)	high	low **	Faible/ Low	Low
Existing substitution or other treat-ments	yes	yes	no	no	yes	non recherché/ not research	non recherché/ not research	yes

* no toxicity when methadone and morphine used therapeutically
** except when driving a vehicle or attempting subjugation or autosubjugation, in which cases the risk becomes very high

https://sencanada.ca/content/sen/committee/371/ille/presentation/fischer-e.htm

Selon le rapport Roques (1998)								
	Héroïne (opioïdes)	Alcool	Tabac	Cocaïne	MDMA	Psycho-stimulants	Benzo-diazépines	Canna-binoïdes (Chanvre et dérivés)
Dépendance physique	très forte	très forte	forte	faible	très faible	faible	moyenne	faible
Dépendance psychique	très forte	très forte	très forte	forte mais intermit-tente	?	moyenne	forte	faible
Neuro-toxicité	faible	forte	nulle	forte	très forte (?)	forte	nulle	nulle
Toxicité générale	forte[1]	forte	très forte	forte	Eventuel-lement forte	forte	très faible	très faible
Dangerosité sociale	très forte	forte	(cancer)	très forte	faible (?)	faible (exceptions possibles)	faible[2]	faible

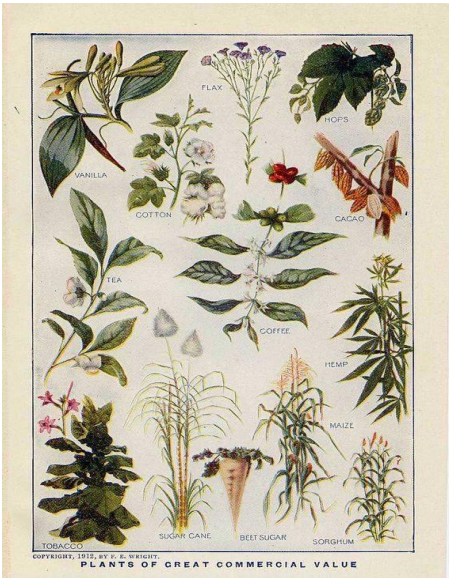
"**Health effects of Cannabis:** There are both potential therapeutic uses for and potential health risks of using cannabis (marijuana). A chemical called delta-9-tetrahydrocannabinol (THC) is responsible for the way your brain and body respond to cannabis. While it is use by some for therapeutic purposes, there are short- and long-term physical and mental health effects that can be harmful." Help Canada (2018)

Furthermore, on the Roques report publication see the above htm link or Qr Code below:

Moreover, see, Gouvernment Canadian Guide to the Canadian Charter of Human Rights and Freedoms:



*Cannabis Sativa and Linum Usitatissimum, Flax branch by Jacob Xaver Schmuzer (1799) drawing.



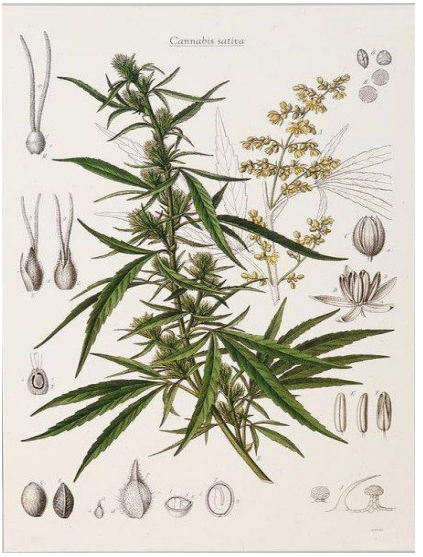
* Image from F. E. Wright, 1912. Theme: Plants of Great Commercial Value.



* Botanical Papaver Somniferum Opium Poppy Print. Educational Charter Diagram from Köhler's Botanical. Flower Garden roses, 1890's.



* Cannabis Sativa - Common Hemp - Vintage Hand Colored Botanical Illustration by John Sowerby circa 1883, printed in Hawaii.

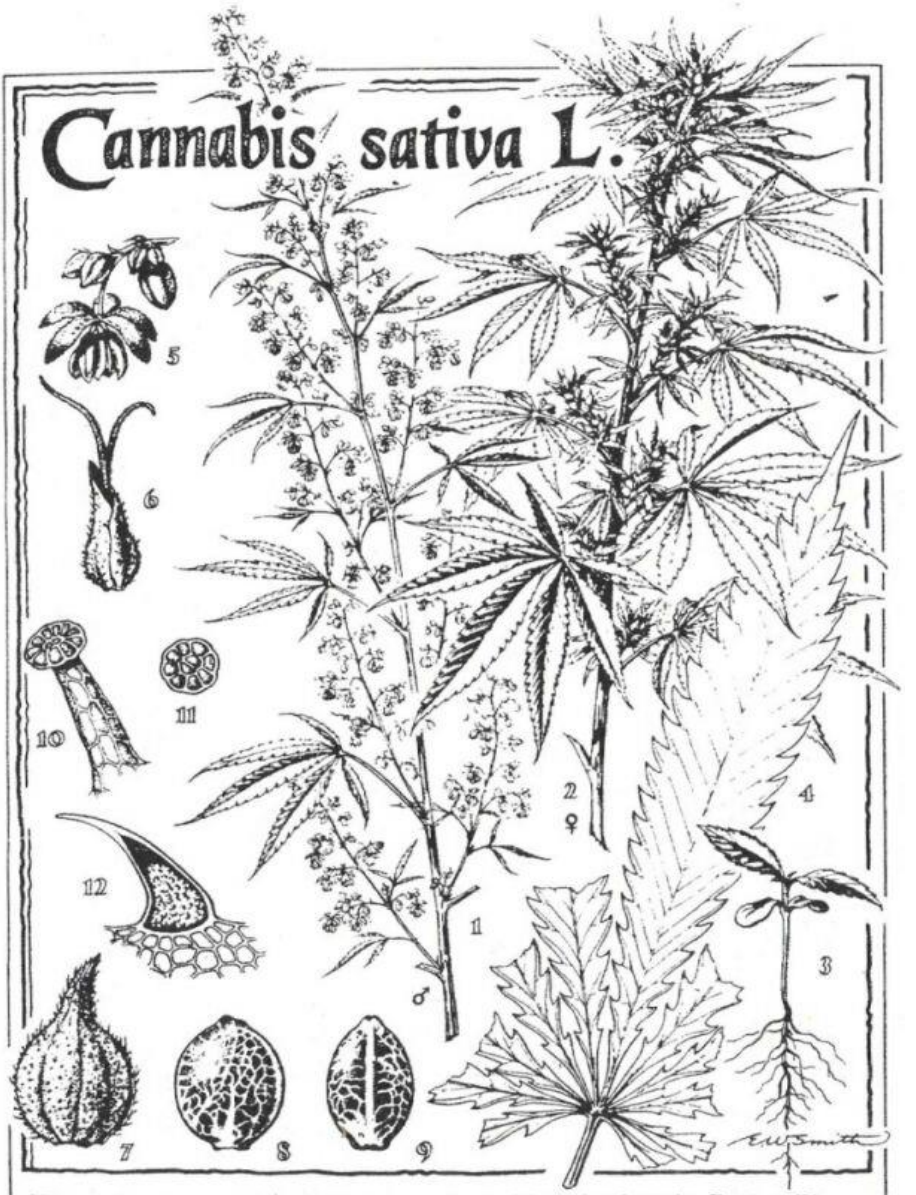


* The image is from: Botanical Illustration of Cannabis sativa L. from the Pharmacopoeia Borussica (1863) by Otto Karl Berg and C.F. Scmidt, Leipzig.



* “A). flowering male, and B). seed-bearing female plant, actual size; 1. male flower, enlarged detail; 2 and 3. pollen sac of same from various angles; 4. pollen grain of same; 5. female flower with cover petal; 6. female flower, cover petal removed; 7. female fruit cluster, longitudinal section; 8. fruit with cover petal; 9. same without cover petal; 10. Same; 11. same in cross-section; 12. same in longitudinal section; 13. seed without the hull.”

From Medicineal Planter, by Franz Eugen Köhler, 1887. Also illustrated within the **Cannabis and the Soma Solution**, Appendix D, p. 604 with comments from Chris Bennett, 2010, TrineDay Publication House.

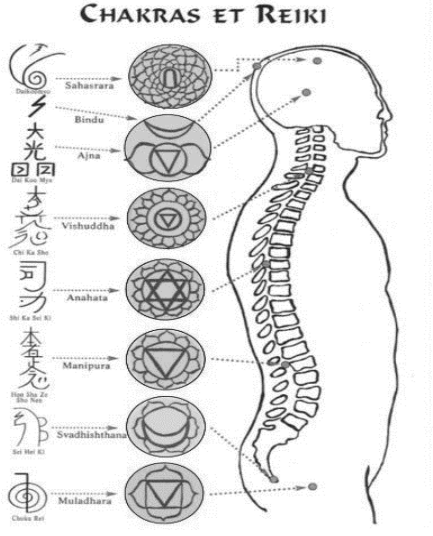


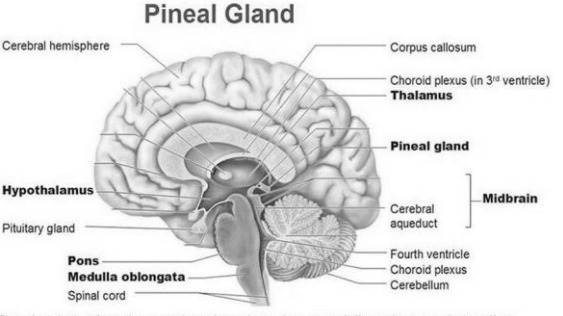
The various parts of the marijuana plant: (1) male plant in flower; (2) female plant in fruit; (3) seedling; (4) leaf (enlarged); (5) buds and mature male flower; (6) female flower with protruding stigmas; (7) fruit enclosed in bract, or pod; (8) frutt (lateral view); (9) fruit (end view); (10) secretory, glandular hair with multicellular stalk; (11) glandular hair with single-celled stalk (not visible); and (12) cross section of protective hair.

* Composite plate image by artist Elmer Smith.



*The Philadelphia Centennial Exposition,1876.

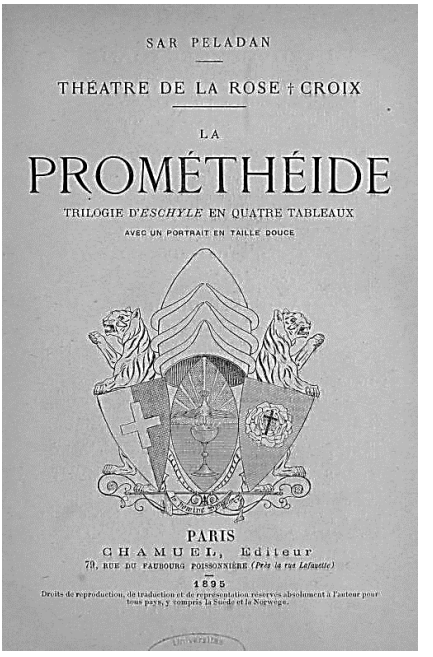




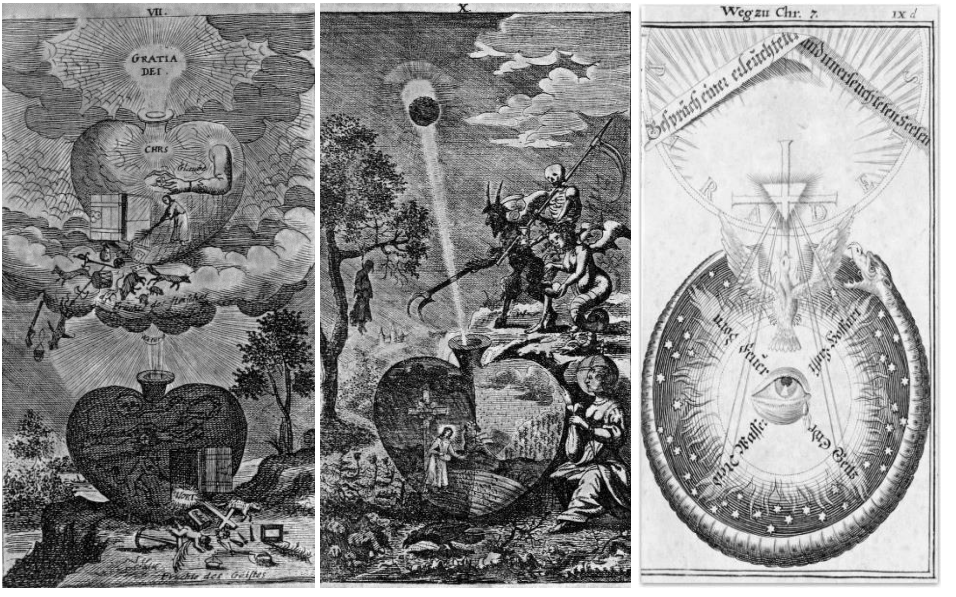
The pineal gland produces melatonin and regulates our daily and seasonal circadian rhythms.



Frontispiece to *Elements of Philosophy of Newton*, from *Émilie du Châtelet (1706-1749)*



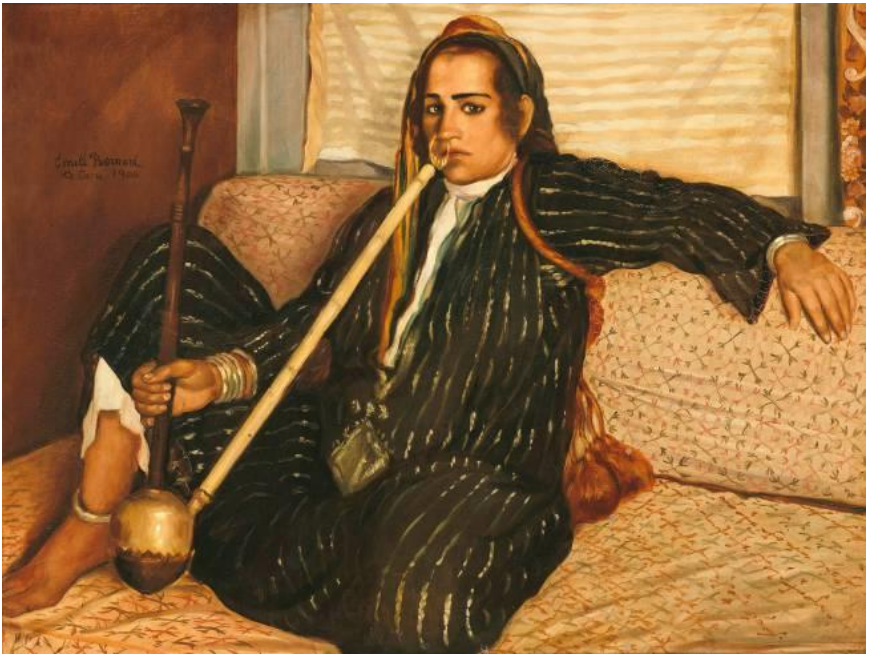
Joséphin Péladan, Chamuel Editor, 1895



In the spirit of Trinc and Spargyric Alchemy; the above images are from Jacob Boehme (1575-1624).



Carl Haag. **"Kieff Yaoos"** [Sweet Repose]. 1893, pencil, ink, watercolor, and gouache on cardboard. Cannabis and Tobacco in Precolonial Africa.



Émile Bernard (1868-1941), "Smoking Hashish." 1900.



“Arnaut, Blowing Smoke in His Dog’s Nose”, Jean Léon Gérôme (1824-1904).



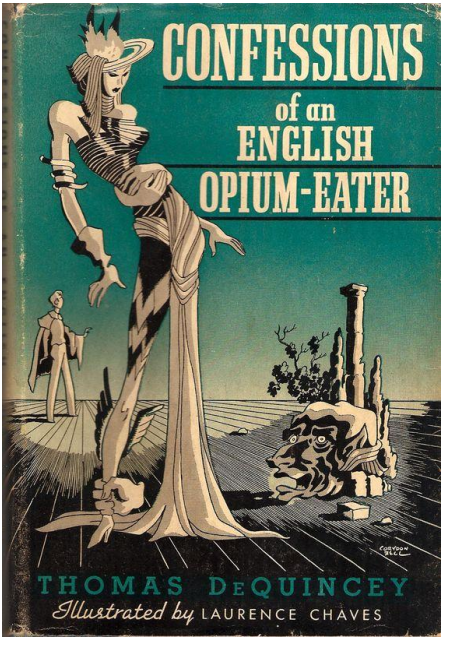
Eugène Delacroix (1798-1863), *Women of Algiers in their Apartment,* 1834.



A Voluptuous Smoke *by Charles Edouard Edmond Delort (1841 – 1895).*



An Abraxas Lamen



1932 World Publishing Company edition.





Alexandre-Gabriel Decamps, **A Cypriot Woman Smoking a Chibouk,** France (c. 1828).

* "**The Simple Mind Games**"; Humbly, opening doors, building bridges, bringing light, harmony within the darkness of chaos, along with Clearview and objectivity from being trap in a subjective labeling reactional competitive, oppressive, slave-driving, materialistic role-playing, social status, ant colonial societies rather than fraternal in all equity under the stars, clouds, winds, the seas, trees, and Nature to the Souls by Truth, Freedom mostly of choice, will, karma and the natural desire for Security, Joy, positive growth offered to every individual versus chronic pain, fears of economic slavery, agonies as medical expenses. Within the realms of the divine comedy or perpetuating the human folly of mortal materialistic existence and its needs, which blinds and bound or clarifies itself by growth and will of freedom with Time immortalize. The Cause, mostly, from going against ones Nature and upbringing Essence or getting lost within the ephemeral paradises of materialistic living blissful lust and light. As for the growing need for light, life, love, and liberties, emerging from one's guts, which the chaos from traumatic flash and memories or blocks from within the mind, the soul and its dark shadows memories imbedded within its subconscious matrix, blinding or blocking the overwhelming invisible Cosmic rays, vibrations from within one's spine, heart, guts or from without. Among the Labyrinths, the ordeals, the tragedies which life bring during its course. Within the Arch, among the barks, hosting the fellow vessels containing light, trap in humanoid organic frackable forms, separating beastly from the divine.

"Finding one's way through the Temple Labyrinths" by learning to listen to intuition and know oneself and inner invisible core by demystify the narcotics stimulated effects on the organism and psychic centers of the soul, facing and taming ones Minotaur's to heal the scars or monstrous traumatic shadows creeping from the imbedded memories which remains and pitfall cycled whirlpool side effects traps. From their beneficial use to the abusive toxic use, having to face the fear of facing withdrawal, changing cycles from suggestive induce failures, guilts. From introspection, meditating, dreaming, practicing yoga, sports, hobbies, passions, and human basic values, common sense, humbleness, tolerance, self-honesty, clear intent, respect, responsibilities, duty to one's consciousness of becoming a responsible passionate slave to the Great Work, a free individual self or a personified puppet devouring toxic glamourous drugs till one's demise into the void of an abyss, oblivion, or not!

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